

QUESTION BOX

Answers will be found in this issue of MISSIONS. Send your answers to H. B. Grose, Room 511, 200 Fifth Avenue, New York City.

1. What did the nurse say about "enthusiasm for humanity"?
2. Where is Doctor Tompkins located?
3. Where should communications for the Editor of MISSIONS be addressed?
4. What did Private Tom say he was going to do?
5. In what country have we the beginning of a medical mission in each station?
6. What are we building in Ongole?
7. Where is Doctor Ostrom stationed?
8. How many people in Africa can summon only the witch doctor in sickness?
9. Who is the "Frances Willard of India"?
10. What is the translation of the name Sin Po?
11. Who was the first Telugu woman doctor?
12. What are the devoted club managers of MISSIONS building up?
13. How many years has the pastor been at Monmouth, N. J.?
14. What is the estimated income of the Northern Baptists?
15. How many medical missionaries (men and women) are now in service?
16. What did Doctor Mott say about "doors"?
17. How many students had to be refused at Bacone College for want of room?
18. What is the day of prayer for missions?
19. Why a new devotion to prayer?
20. What is the date of the next Northern Baptist Convention?

MISSIONS SUBSCRIPTION RATES

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND HELPING HAND

HOWARD B. GROSE, D. D., Editor

Address—200 Fifth Avenue, New York City

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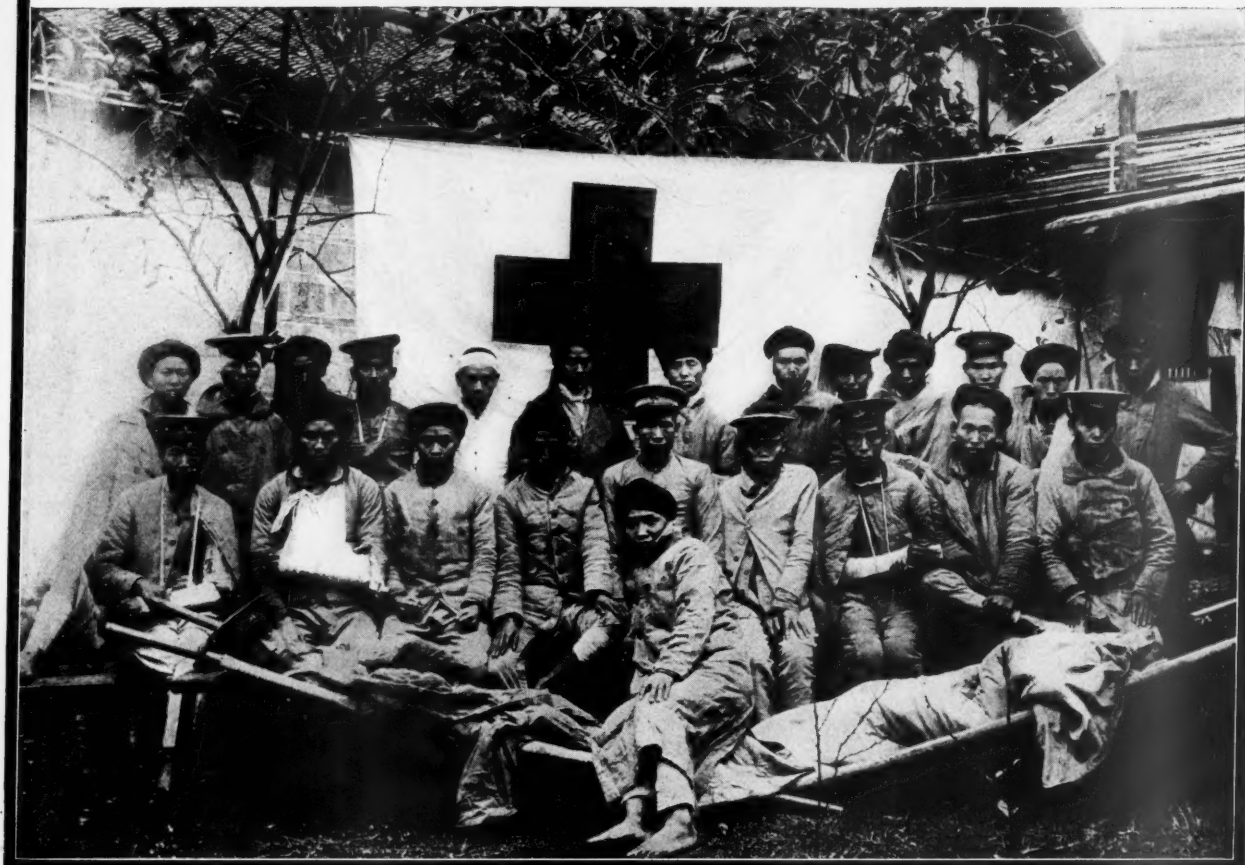
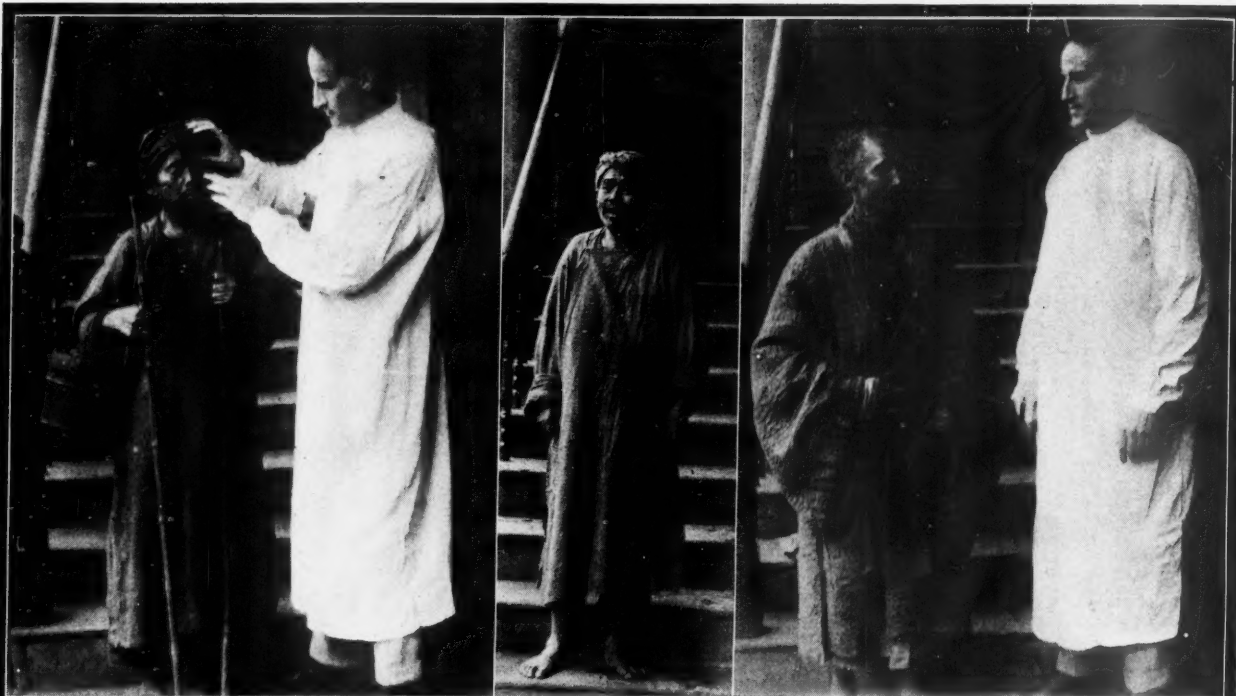
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1920



TOP ROW: 1. A POOR, BLIND BEGGAR CAME TO DR. C. E. TOMPKINS AT SUIFU, WITH BAMBOO STICKS FOR CANES AND HIS WOODEN PAIL TO RECEIVE GIFTS OF RICE, ETC. 2. SECOND PICTURE SHOWS HIS SIGHT RESTORED AND A HAPPY MAN. 3. A TAOIST PRIEST, WHO CAME TO THE HOSPITAL DESPERATELY ILL WITH FEVER; CURED IN A FEW DAYS. 4. WOUNDED SOLDIERS WHO WERE TREATED IN THE HOSPITAL (SEE PAGE 9)

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MISSIONS

VOLUME 11

JANUARY, 1920

NUMBER 1

Introducing You to the New Year Issue



MISSIONS enters upon a new year and a new volume with hearty greetings to its great family of readers and friends. We can say without hesitation that in the ten years' life of the magazine we have never presented a richer feast to our readers than this month. But perhaps feast is not the right word. There is a human touch and a heart appeal in this number that cannot be described. You will realize it as you go on in the pages, seeing in the illustrations something of the work which our medical missionaries have to do, and getting a closer contact as you read the text. We are sure that this is the kind of information that must inspire to active interest and personal participation in one form or another in the great work of relieving human suffering. This is the first time MISSIONS has given its space to medical missions, and we believe no more effective presentation has been made.

* * *

Read that sketch by Miss Applegarth, "Private Tom Makes a Discovery," and if you do not also make a discovery you will be unlike the editor. One was in himself, and another was that we have a writer who can play deftly upon the heartstrings. She will always be among the most welcome contributors to our pages. Mrs. Bousfield too has the literary and soul touch, as "The Fans of the Parade Ground" will show you. Many will be sorry that Mrs. Caroline Atwater Mason's story, "Conscripts of Conscience," has reached its end. Perhaps she will let us see the Major and Doctor Mary in China in a sequel.

* * *

How fortunate we are in giving a fine picture of Consul Jenkins, whose case has brought us into so much diplomatic difficulty with Mexico—picture taken with Doctor Conwell, our medical missionary in Puebla, whose praise is wide-spread among people not very kindly disposed to Americans generally at this time. We are sure that if Consul Jenkins and Doctor Conwell are friends, then the consul has been much conspired against by the Mexican Government.

He sold the land for the hospital to our missionary, by the way. Timely too are the articles by Major Newman and Doctor Tompkins, Chinese medical missionaries who have rendered notable service to soldiers and gained great confidence and esteem by self-sacrificing work. It was Doctor Tompkins who, when he started from Suifu on furlough, was given a state reception and *bon voyage* by the officials and people of the city generally, as well as by the mission people. MISSIONS told and pictured that scene.

* * *

We hope you will like the January cover. It is not exactly what we had planned, but as Doctor Aitchison tells you on another page, it is one thing to plan just now and another to get things done. What with changing form and printing-office, moving from a large city to a larger, working without the customary facilities, and fitting into new work circles—well, the editor is glad he is alive and that MISSIONS makes an appearance of which no self-respecting Baptist need be ashamed. What we shall do in February will be seen when February comes. By the way, note how the new form adapts itself to unusually fine illustration, as in the central double page. What a story the pictures tell—a story reinforced by the facile pen of Coe Hayne, who has been on the coast gathering more material with camera and note-book.

* * *

"Who's Who in Medical Missions" introduces you to the fine company of our Baptist medical missionaries. The brief sketches will enable you to locate these consecrated men and women. We expect to do something similar for the groups of workers in the different stations. This is going to be a great year for MISSIONS. We want your help to make it the greatest year yet in the growth of the subscription list. Why not this slogan:

MISSIONS AND THE BAPTIST—ONE HUNDRED
THOUSAND EACH IN 1920

Start the clubs right away for the best missionary magazine and the best religious paper Baptists have ever known. It is to be proved. It will be.



OUR BAPTIST HOSPITAL AT NELLORE, SOUTH INDIA: MAIN BUILDING ON THE RIGHT, FRONT VIEW

Medical Missions, Their Need, Value and Influence

ORIGIN AND DEVELOPMENT OF MEDICAL MISSIONS IN FOREIGN AND HOME MISSION FIELDS—WHAT CHRISTIAN DENOMINATIONS ARE DOING TO HEAL THE SICK OF THE WORLD—THE SHARE TAKEN THUS FAR BY BAPTISTS AND THE CALL FOR ADVANCE

BY HOWARD B. GROSE

"He sent them to preach the Kingdom of God and to heal the sick."

MEDICAL MISSIONS touch the whole of human need. To the dead soul, waiting for the message that alone can bring it life; to the obscured mind, needing the illumination that the knowledge born of Christianity can afford; to the diseased body, stricken with the ravages of unchecked sickness—to all these Medical Missions bring something that spells help and healing. Their ministry is to "man as man." Truly we may speak of this work as the very instinct of humanity impregnated with the spirit of Jesus Christ. This is the admirable statement in a book that ought to be more widely known and read in our country, "The Appeal of Medical Missions," by R. Fletcher Moorshead, secretary to the Medical Mission Auxiliary of the Baptist Missionary Society (British) and Baptist Zenana Mission.

Here you will find a thorough and thoughtful treatment of the character and purpose, origin and authority, justification of and need for Medical Missions; their value, practice and failure; besides light on women's sphere in Medical Missions, the training of a medical missionary, the home base and the appeal of Medical Missions. These are some of the subjects, too, which will be considered in the pages that follow. The purpose of this special issue is to impress the topic which is given for use in Sunday Schools, study classes, and missionary meetings, beginning with the new year, and to furnish helpful material in addition to that provided by the Foreign Mission Societies.

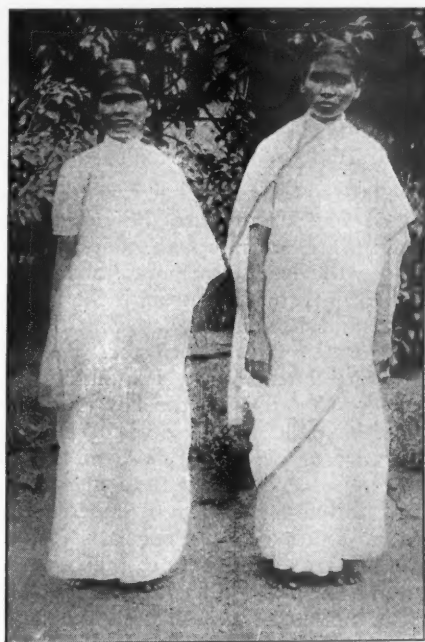
Speaking very frankly, we wish to interest you

personally and profoundly in this phase of missionary service. As one means, we would inspire you to acquaintance with such informing books as "A Crusade of Compassion for the Healing of the Nations," the fine text-book published by the Central Committee on the United Study of Foreign Missions; and "Ministers of Mercy," by Doctor Franklin, of our Foreign Mission Society. The latter follows the biographical method, telling the life-story of ten medical missionaries, two of them women. Take these two books together, neither of them very large, and you will be able to form a fair opinion as to the value and nature of the work, the infinite need of it, and the personal quality of the men and women who dedicate their lives to this high calling of God in Christ Jesus. For high calling it is, none higher. That is a point to settle right at the start. There was a time when some good people thought that the only true type of missionary effort was the evangelistic. Gradually it became clear that the non-Christian world could not be evangelized without training native teachers and preachers, and so education found its rightful place in the missionary endeavor. Then it dawned upon those who knew of the indescribable suffering and needless pain and death due to the customs and fears of superstition-stricken and chained peoples that a gospel of healing must be added, and the medical missionary appeared, to be regarded as an angel of light and mercy, and to lead multitudes otherwise unapproachable to a knowledge of the Great Physician in whose name these doctors and surgeons carried on their blessed work for both

body and soul. There is no need to apologize for the medical missionary today. The need is to multiply the number, equip the necessary hospitals, provide the thousands of trained nurses, and thus make it possible to lift whole peoples into new life and hope and the freedom wherewith Christ makes free.

ORIGIN AND AUTHORITY

Of course, if you seek the ultimate source and authority for Medical Missions, you find both in the Gospels. The example and words of Jesus are conclusive. Read Matthew's Gospel and note the twenty-three references to the healing work of Jesus



TRAINED NATIVE NURSES IN INDIA
AT NELLORE HOSPITAL

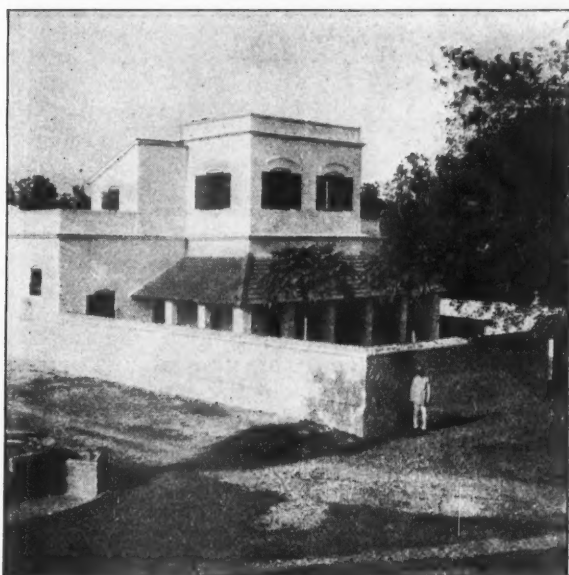
and his instructions to his chosen representatives. But we are thinking more especially now of modern missions, and it is interesting to note that the first American missionary who was appointed as a physician was John Scudder, who sailed from Boston for India a century ago this year. He may stand as the first distinctive and recognized medical missionary. Six of his sons and two grandchildren followed him in the same service, and his granddaughter, Dr. Ida S. Scudder, is now practising in Nellore, India. Doctor Franklin draws a most interesting picture of Doctor Scudder, who was a prosperous physician in New York when he read the appeal of the American Board for one who could qualify both as evangelist and physician, and found there his call to a new life field and a career that blessed a multitude of the distressed.

In this first century of Medical Missions considerable progress has been made. We shall see in what countries the work is being done, and our Baptist work will be described by some of those engaged in it. We shall see how women came to enter this sphere of service, which opens to them opportunities

closed to men. The medical missionaries may rightfully feel that their marching orders (Matt. 10 : 7, 8) ordain them to a twofold service like that of their Lord, in the performance of which they step in the Master's footprints and both teach and heal.

If anyone in this day needs further justification for Medical Missions, we commend to such an one chapter three of "The Appeal of Medical Missions," already referred to. The author shows that these missions are justified because they establish a return to the Christ type, present to men a full-orbed gospel, are in harmony with the supreme Christian ethic, meet the obligation of Christian stewardship and the necessities of the race, accord with the dictates of reason, and produce results that are in themselves the ample justification. For the past fifty years they have formed a definite section of the modern missionary enterprise, have been employed in practically every mission field, and by all the leading missionary societies of the world. The more than five hundred hospitals and one thousand dispensaries testify to the striking development of this branch of effort, while the character of the results is winning ever-increasing recognition. Read this summary of practical results given by Mr. Moorshead.

What a list they make! Medical Missions have opened closed lands to the gospel, have encountered prejudice and hostility and changed them into friendship, have met indifference and translated it into interest. They have illustrated the message of the love of Christ, until it has become luminous to the mind of the ignorant heathen and the bigoted Moslem. They have given a new conception of the value of life to peoples who had no sense of it. They have introduced a care for the aged and the sick, and raised the whole status of womankind wherever they have been at work. In a word, Medical Missions have proved to be one of the most powerful forces for spreading a knowledge of Christianity,



THE NEW NURSES' HOME OF OUR A. B. MISSION HOSPITAL
FOR WOMEN AND CHILDREN AT NELLORE, SOUTH INDIA

and to the population of non-Christian lands they have been one of the greatest, most elevating and purifying forces ever introduced. The witness of Medical-Mission history most completely justifies the maintenance and active development of Medical Missions.

THE NEED FOR THIS WORK

If "destitution is the greatest plea for help," then the need of Medical Missions is unquestionable. When we have added the distress and despair aris-



A PITIFUL CASE AT ILOILO, P. I., WHERE THE STARVED LITTLE FILIPINO WAS BROUGHT TO DOCTOR THOMAS TOO LATE: A VICTIM OF MALTREATMENT

ing from ignorance and superstition, the suffering caused by utter absence of medical and nursing knowledge, and the abuses of the witch and kindred doctors, we are prepared to admit the statement in the "Crusade of Compassion" that "the need for medical missions is as imperative as the wireless call S. O. S., which no ship sailing the seven seas ignores; it is imperious, imperative, importunate." We hope these studies will convince all that it is also immediate and impelling. Read that first chapter of the book just referred to, and you will be stirred by the vivid presentation of the need.

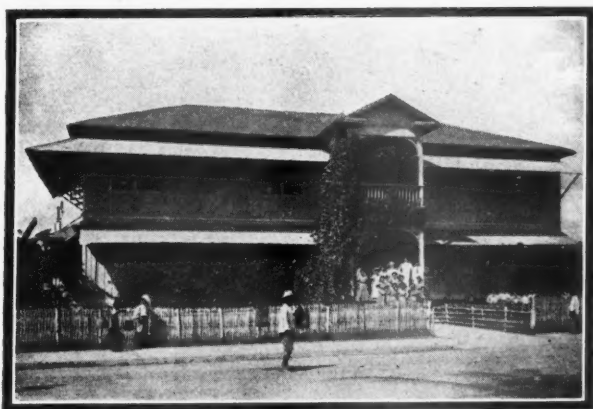
Take its vastness. A billion people in the heathen nations—those which in general are destitute of enlightened theory or practice of sanitation, disease prevention, medicine, or surgery. This includes two hundred million Moslems. For these suffering masses we have just about a thousand medical missionaries, about three hundred of them women; while there are in addition two hundred and sixty-seven native Christian practitioners. In India, "even in large towns the great majority die without having been seen by any person competent to diagnose the case." So says the *Imperial Gazetteer* of India. The six thousand human beings who die without medical relief every year in Calcutta are a mere fraction of the rate of preventable mortality in the remote villages and rural districts.

Then the pathos of it! Perhaps it has never been put more graphically than in this chapter, and we want you to think over these paragraphs:

WHAT THEY SUFFER

"Suppose all of our own sick were objects of loathing or of fear? Suppose they knew only how to suffer, but were strangers to relief from suffering? Suppose the best treatment known for pneumonia were to burn a hole through the chest with a red-hot iron, and this ignorance was the work of religious leaders or of the priests? Suppose your only child were burned and the native physician only knew how to prescribe the cow-dung poultice? Or suppose your child were needlessly blind, because of the ignorance or neglect or both of attendants at its birth? Suppose you were enduring the lancinating pain of ophthalmia, and sight depended upon intelligent care? Suppose 'the specialist' should prescribe a solution of red peppers or pierce the eye with a needle and take the sight out with it? Suppose you were the mother of a family, ill nigh unto death, and 'the family physician,' after exhausting all of his decoctions of snake stews and spiders' legs, provided the panacea—milk in which the toe of the priest had been washed?

"But suppose it were only the toothache and after tying up toes and arms and legs with sacred threads and bits of wood you were dominated by the fear of losing the eye if the tooth were drawn, because your priest told you so? But beyond the treatment of disease, suppose your priest keeps you ignorant of the causes of disease? Suppose you firmly believe that people about you—anyone—can 'wish upon you' such harm that all your life is spent in fear of the evil eye? You blacken your child's eyelids so the evil eye will not recognize it, and call it by a false name to mislead the evil spirit bent on afflicting it. Suppose 'the family doctor,' who is also a prophet and priest, only knows enough to warn you of the prevalence of evil spirits, and you pay him well to propitiate them and protect you from their presence? Suppose it is by his authority that you are ignorant and, notwithstanding his promised protection, disease stalks unbidden and unrecognized into your house in the form of plague or fever or cholera, and he only knows enough to exact tribute and yet more tribute to exorcise these evil spirits, assuring you the pestilence is all



UNION HOSPITAL AT ILOILO, P. I.

due, no doubt, to the curse of the women folks in the house? Suppose he assures you that the 'Western way' will cause your house to be burned down, or only daughters to be born to your house, or that your only son will be taken? And suppose you know no other way, because this ego-maniac has decreed that wisdom will die with him?

"Suppose your whole life is one perpetual bondage to fear — fear of malevolence in some insidious form, lurking to spring upon you; fear of spirits, fear of hot remedies, fear of cold ones, fear of milk, fear of fruit, fear of water, fear of shadows, fear of sounds, fear of tears, so that the child who weeps must be fed opium to keep that evil spirit quiet and you know no other way? Would your ears be gladdened by the knowledge of a better cure than these? So would those of heathen women! Would you rejoice in your innermost being that a sovereign remedy had been found? So would they! Would you be thankful from the depths of your being that the Battalion of Life had heard your call and were coming *in numbers large enough* to meet the need? So would they! Would you not be glad to have a share in providing a fighting chance for innocent childhood? Would you not be



A WARD IN THE UNION HOSPITAL, ILOILO, WHERE DR. RAPHAEL THOMAS IS A "MINISTER OF MERCY"

overjoyed to have a hand at breaking the shackles of imprisoned womanhood?"

Of course there is only one answer to this question, and for that reason you are given the many sides of the work that summon us as few kinds of service do.



Freeing the People from Fear

Dr. Catherine L. Mabie says, in an interesting article on "The Influence of Medical Missions":

Into this maze of superstition, ignorance and fear (in Congoland) has come the medical missionary with his demonstrative theories of etiology and hygiene, with his wonder-working surgical kit and medicine-chest and kindly care, with his confident, optimistic note in the face of disease, with his mar-



CARING FOR A PATIENT AT UNION HOSPITAL WHERE THE NURSE WILL FIND THE POINT OF CONTACT, MEETING NEED OF SOUL AND BODY

velous power to hold death at bay and even to bring back from the borderland those about to cross to the great unknown. In the dread, mysterious realm of sickness he speaks with authority and achieves beneficent results, marvelous in their eyes. His works accredit him a hearing for the message which he brings concerning "Nzambi."

The first victory which the gospel of Jesus Christ gains among animistic peoples is the freeing them from the awful bondage of fear under which they have cowered for centuries.

Several years ago I received a very urgent invitation from a certain chief to visit his town, and help settle a palaver which had been on for some time. There had been an unusually large number of deaths in his town, and many of the people wanted to move the town to a more propitious site, since their present location had become so infested with death-bringing spirits that it was unsafe. We had a goodly number of Christians in the town, who had built for themselves a substantial frame church and two-roomed, board house for their teacher. The work was going on well, and it seemed very undesirable to disturb it, as moving the town surely would have done. Their

teacher, who had been at the Kimpese Training Institution, said that the water-supply was bad and causing much of the sickness, and by the time I was summoned the controversy had waxed hot.

Investigation proved that many had succumbed to dysentery, and that the water-supply was all and more than the teacher claimed for it; but there was no other nearer than a twenty minutes' tug up a steep hill, and the women, who are the water carriers, refused absolutely to clear a path to the distant spring, or to draw water thence. However, the teacher's wife who had also been a student at Kimpese, together with a few other women, cleared the

path and began drawing water from the pure source; others gradually followed and the moving was deferred. As time passed the prevalence of infection among those who persisted in using the old source, and the comparative immunity of those who drew from the distant spring, did much to convince the spiritists that impure water had more to do than evil spirits with the high mortality record of the town, and so proved more potent in undermining superstition than much preaching. The town remains at the old site and the new path to the spring is a well trodden one.—From the October *Missionary Review of the World*.



THE RICHLY EMBOSSED SILVER CASE IN WHICH CHRISTIANS AND NON-CHRISTIANS OF JANGAON, DECCAN, INDIA, PRESENTED THEIR FAREWELL ADDRESS OF GRATITUDE AND ESTEEM TO DR. AND MRS. J. S. TIMPANY, LEAVING ON THEIR LATEST FURLOUGH

Why the Church Cannot Surrender Medical Missions

IN a striking article on "Equilibrium in Medical Missions," which Mrs. Caroline Atwater Mason contributed to the *Missionary Review of the World*, the author tells of the proposal of the Red Cross to extend its work into every corner of the world, invoking "in behalf of the broadest humanity not alone the results of science, but the daily efforts of men and women of every country, every religion, and every race." Then she points out in striking manner why Christian missions cannot hand over the medical work to any scientific or humanitarian organization, however splendid its promise and performance. Read her words:

"This is a thrilling, an imposing program; not only is it interallied, but international; not only interdenominational, but interreligious—a world's medical mission. We must rejoice to see this day and greet the project with a cheer; the only misgiving might be whether, the Christ motive being here omitted, the purpose is fed from springs deep enough to sustain in perpetuity the prodigious sacrifices connoted. For the call of the non-Christian world is not an emergency call; it is two thousand years old and older; its response must go out into an indefinite future. That world is starved over with hospitals, with asylums for the blind and deaf, and for lepers, and with native schools of medicine, all permanently established by the unwavering labor of Christian medical men and women sustained through their lifetime. It is not a light undertaking this, to cleanse and lift up the cankered and leprous races of the East, and only dedicated lives can suffice to carry out that undertaking through generation after generation. There must be a sufficient dynamic.

"Someone remarked to a nurse in a smallpox hospital, 'You must have a great enthusiasm for humanity to carry you through such work as this.'

"*'Enthusiasm for humanity!'* she exclaimed; *'that would not keep us here an hour. It is the love of Christ that constrains us.'*

"The crux of the matter is here: there are those among us who, hearing of the mighty work projected by the Red Cross, advocate handing over to these latest comers in the field, in due course, the enterprise of Christian medical missions. To these who come in the name of philanthropic and scientific activity, the men and women who have labored in the name and for the sake of the Great Physician may be asked to surrender their task. *To do this would signify a crucial yielding to the spirit of the present, far-reaching in its effect upon the future.* It would be the voice of Martha drowning out the voice of Martha's Master in one more realm of life.

"But surely *the privilege of serving* as the Christian physician to the woes of the non-Christian world is one too high to forego, too sacred to renounce. Lowly love still claims its seat, as of old in the household at Bethany, and though we speak with the tongues of bacteriologists and ophthalmists, and have not love, we may become as sounding brass. The loudest voice is not sure to be the true voice. Mary's voice was not even heard. She sat at Jesus' feet and heard *his* word. 'Now Jesus loved Martha and her sister,' but it was not Martha, careful and troubled about many things, who perceived his recognition. Does not our age need above all other things to relearn the practice of the presence of God?"

What is your answer to this question?

A Mission Hospital in Peace and in War

BY C. E. TOMPKINS, M. D., OF SUIFU, WEST CHINA

NO one visiting the mission hospital for men at Suifu, West China, the last of 1917, could fail to be impressed by the large contribution that institution was making toward the relief of the serious crisis through which the entire community was then passing—the throes and horror of a civil war. In that strife between the northern and southern forces, the hospital was literally a lifeboat to hundreds who otherwise would have perished. The work which was done here demonstrated with unusual emphasis the fact that *Christianity stands preeminently for the aid and comfort of all who are in distress*. Many a non-Christian business man would ask why the Christian workers spent so much time and energy caring for the wounded. “They are only common soldiers, and their own doctors would not do as much,” they would say. Naturally the questioner was told of the Great Friend who went about, himself, ministering unto the suffering.

Neither of the conflicting armies had adequate equipment, either of trained doctors or supplies, to take care of the wounded as they should be, and so the unfortunate men poured into the mission hospital. This hospital has seventy-five beds, but for weeks it cared for two hundred patients, and for a few days it housed three hundred wounded and refugees. Every nook and all the verandas were packed with patients.

The hospital was open to all sufferers, soldiers and civilians alike. Many an unfortunate civilian, forced by the soldiers to carry ammunition or supplies up to the firing-line, fell a victim to the thickly flying bullets, and occasionally some farmer whose house was between the ever-changing lines was struck by a spent bullet.

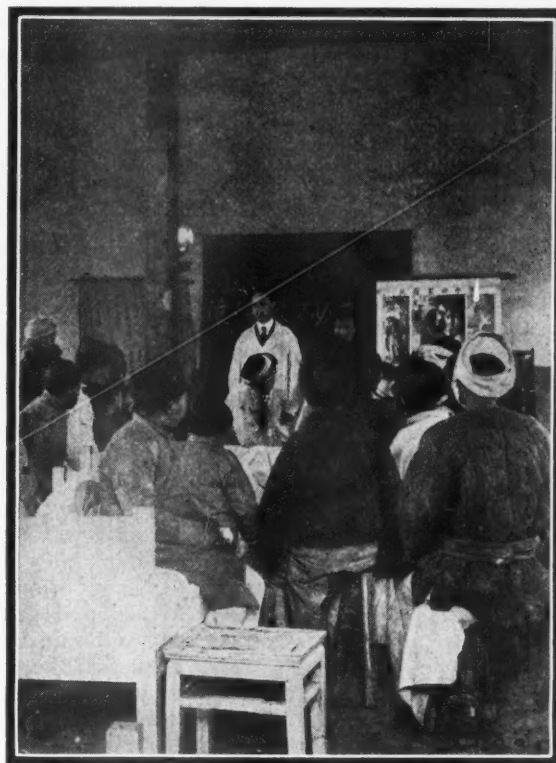
There were no ambulances in this section, for the country is so hilly and the roads so uneven that not even a wheelbarrow is seen, so the wounded men were brought in on all kinds of conveyances, including doors, large baskets slung over a carrying-pole, temporary stretchers made of two bamboo poles covered with a bedquilt, and sedan-chairs, or house chairs with bamboo poles strapped to the sides and carried by coolies.

When an urgent call came for help at a distant fighting sector, a branch hospital was established not far behind the firing-line. The group of workers, missionaries and Chinese, not only had to carry on their work under most primitive and trying conditions, but had to live amid extremely crude and forlorn surroundings in a battle-torn village. The majority of the patients had to lie on straw pallets, on the floor, or on benches. This work behind the firing-line occasioned special comment from the governor of the province, who recognized the service as being done in the name of Christ.

The entire hospital service treated over two thousand men injured in this conflict, and for nearly three years the wards were not without their wounded

patients. The wounds ranged through all degrees of severity, and were in every part of the body, from head to foot. Nearly every case was infected by the time it reached the hospital, for even the “first aid,” when applied, left much to be desired.

Officers and privates, high and low, were all brought to the same place and given the same attention, although the officers were given the private wards. But the hospital did more than minister to the physical needs of the hosts of patients, although that often taxed to the limit the strength of the staff of loyal helpers, who frequently labored from dawn until nearly midnight, changing the dressings or ad-



DR. C. E. TOMPKINS PREACHING IN HIS HOSPITAL AT SUIFU, WEST CHINA

ministering needful remedies. There was an important work to be done in raising the spirits of the poor fellows, especially when there was a strong possibility of reverses to their side. It was often very difficult to quiet their fears and convince them that they would be protected in any emergency, for it was generally understood that neither army was in the habit of “taking prisoners.” On more than one occasion, when there was a change in the fortunes of war, *the church and hospital became a haven of refuge* for the unfortunate men who were unable to retreat with their companies, and for the terrified populace,

panic-stricken at the prospect of the soldiers of the victorious army coming into the city, even though the latter were their own countrymen. In scores of cases the missionaries personally piloted the poor fellows, who had been hiding in private houses, to the hospital, after obtaining permission from the commanding officer. A few times we had wounded from each side of the conflict in the hospital. These fellows are social beings, and it was not long before they fraternized freely. It sometimes happened that the opposing army was in control when a company of wounded at the hospital was convalescent and the men able to return to their homes. In such a case the mission doctor would secure permission from the general in command for these men to pass through his lines, and usually the general provided traveling funds for the men. Moreover, a missionary accompanied the party to prevent any possible friction or delay when going from one line to the other. The American flag, always carried at this time, is a symbol of justice and honor in West China.

These and numerous other deeds of public service have emphasized the value of Christianity in a most marked way. *Never has the Christian church at Suifu had a better rating in the community than today.*

There were rare opportunities too, of impressing upon the wounded men as they rested in the hospital wards day after day the fact that many of them literally owed their lives to Christ, and *all* were indebted to him for the relief of pain and the healing of their wounds. For had it not been for the Christ, his message to men, and his example of loving service, there would have been no hospital at Suifu and no clean dressings for their wounds.

A Chinese chaplain devoted his entire time to religious teaching at the hospital, through conversation, Bible classes, and in the daily ward meetings. Every patient, when he left the hospital, received a gospel and a helpful tract to take with him. How far-reaching or effective that evangelistic message was, I cannot tell, but I found a sign of its value in a way that I least expected. One morning while making my rounds, I came to a man who was very seriously wounded. He looked up into my face and said: "Doctor, last night Jesus came to me and said that I shall get well." He was so weak I felt that the end was not far and that he was delirious; but, strange to say, he did recover and left the hospital not long after.

Thus far we have referred to the "special" service with the wounded; but after all, the greatest work is in ministering to the common ills of the people year after year. The way the populace flocks to the daily dispensary for treatment and the serious cases which fill the wards of the hospital, furnish ample evidence that this branch of Christian service is meeting a real need.

In a general way the medical work of the hospital may be classified under six heads, as follows:

1. *Out-patient Service.* A daily dispensary, free for the very poor, and with a small charge for those who can afford it. Some days there are from one hundred and fifty to two hundred patients, and the annual totals show a steady growth, year by year.

2. *Out-calls.* Often the doctor is called into the

home when the patient is in a critical condition, as in case of accident, suicide, from opium or match poisoning, and burns; also in maternity cases, and at some crisis in an acute disease, or as a last resort in a failing malady. This is not, for the most part, a very satisfactory phase of the work, except in the maternity cases. One is never sure that the treatment outlined will be followed faithfully. It is common knowledge that, in some acute cases, a dozen different doctors will be called in within a couple of days, each leaving a different prescription. Yet it does offer an opportunity to demonstrate one's interest and sympathy in all the anxieties of the home—an attitude that is usually appreciated.

3. *In-patient, or Hospital Service.* This is by far the most satisfactory form of medical work, both from the professional and the missionary point of view. We receive all classes of people, the proud, rich Confucian scholar and the poor blind beggar; the earnest Christian teacher or preacher; and the brigand (if he comes incognito); the Taoist priest and the Mohammedan who must bring his own cooking and serving-dishes lest he be defiled by food cooked or served in anything that had ever contained or come in contact with lard, the product of the "unclean porker." There come to us also the Catholic and the Protestant, the Buddhist and the nondescript. We know them only as "Temples of the Living God." Patients come from every part of the parish of two million inhabitants, afflicted with every ill common—and uncommon—to man, and only one doctor to treat them.

4. *Training Helpers.* When the doctor leaves on furlough the hospital is closed. If this work is to be continuous, or become a vital part of the work of the Christian church in China, it is essential that there be trained Chinese doctors, nurses, and other helpers. Up to the present time we have been compelled to get along with the help of young men to whom we have given a little training, but not enough to call them nurses. We are always on the lookout for promising schoolboys, and encourage them to prepare for the medical school or the school for nurses at the Union University at Chengtu.

5. *Preventive Medicine.* Every doctor, and in fact every young person, yearns to see some effort to remove the disease-breeding conditions which exist throughout China, and to arouse a feeling of appreciation of the value of God's laws of health and hygiene. Even though the doctor's strength and time is limited, he and his staff can contribute something toward that objective by distributing approved pamphlets or posters on various health subjects and by personal instruction of the patients.

The Suifu hospital cooperates with the church organization in various health campaigns in the city, such as free vaccination clinics; public meetings, with use of lantern slides; issuing of bulletins on timely health problems, and it has also given "health demonstrations" to the students of the missions schools.

6. *Religious Work.* Most of the patients are ignorant and illiterate, and cannot read the tracts or portions of the Bible when given them. Neither can they altogether follow the thought of the chaplain or

other preacher. But they can understand the "gospel of good cheer and kindness." So this forms the keynote to the efforts of the entire institution. To this end great stress is being laid upon the daily Bible study, prayer, and conference, with the staff of helpers. It is most gratifying to see the young men who continue in the service of the hospital make public allegiance to the cause of Christ. Thus, in all our activities there is this great objective before us,

whether in the daily treatments, in Bible study, in the ward meetings, or in our social relations, that the patient "may know Jesus Christ, whom to know is life." *We do not measure the success of the religious work in the number who join the church, but by the influence of "kindly deeds done in the Master's name."* There is a more friendly attitude toward the teachings of Jesus, and not a few learn to call him Saviour and Redeemer.

With the Czecho-Slovak Army in Siberia

STRIKING ACCOUNT OF A REMARKABLE MISSIONARY SERVICE

BY HENRY W. NEWMAN, M. D., MAJOR, AMERICAN RED CROSS

DURING the summer of 1918 it became known among the mountain resorts of China that the American Red Cross was about to enter Siberia to do relief work. One after another the doctors left their families in the hill cottages and disappeared in the direction of Shanghai and Tientsin. The writer of this article was one who volunteered to go, and started for the north early in August, joining a contingent at Peitaho and proceeding to Harbin. In the space of a very few days we numbered there at

sionary. We were joined shortly by Bishop Tucker, of Kyoto, who was to act in an advisory capacity.

It was not surprising to find that we were almost exclusively a missionary unit, for it would have been quite impossible to have gathered together in a short time such a corps of medical workers in that far-away Eastern land had it not been for the presence already in the East of men and women engaged in medical work—an activity which was, moreover, largely of the very nature and essence of relief work. From the day that it was first intimated that there was a need for medical workers in Siberia it was not two weeks before there were gathered in Harbin twenty or more seasoned workers awaiting orders from the chief in Vladivostok.

To me it is a very significant thing that this group of people should have responded to such a call; and



MAJOR FRED P. MANGET, SOUTHERN METHODIST, HUCHOW, AND MAJOR NEWMAN, CONVALESCING

Harbin about a dozen physicians, and an equal number of nurses were waiting at Changchun for orders to join us.

It was no great surprise to most of us, but it is none the less interesting to note that, without exception, these men and all but one or two of the women of this first Red Cross unit were missionaries from China and Korea. Our chief, Dr. R. B. Tucker, of the St. Luke's Hospital of Tokyo, was also a mis-



CHURCH IN EKATERINENBURG

responded not because they were unemployed elsewhere or were in places that could spare them, for in most instances they came from posts where there

was no one to fill the vacancy and do the work. These were men and women who were devoting their lives from their wonted fields of work to help out in the emergency that had arisen in Siberia.

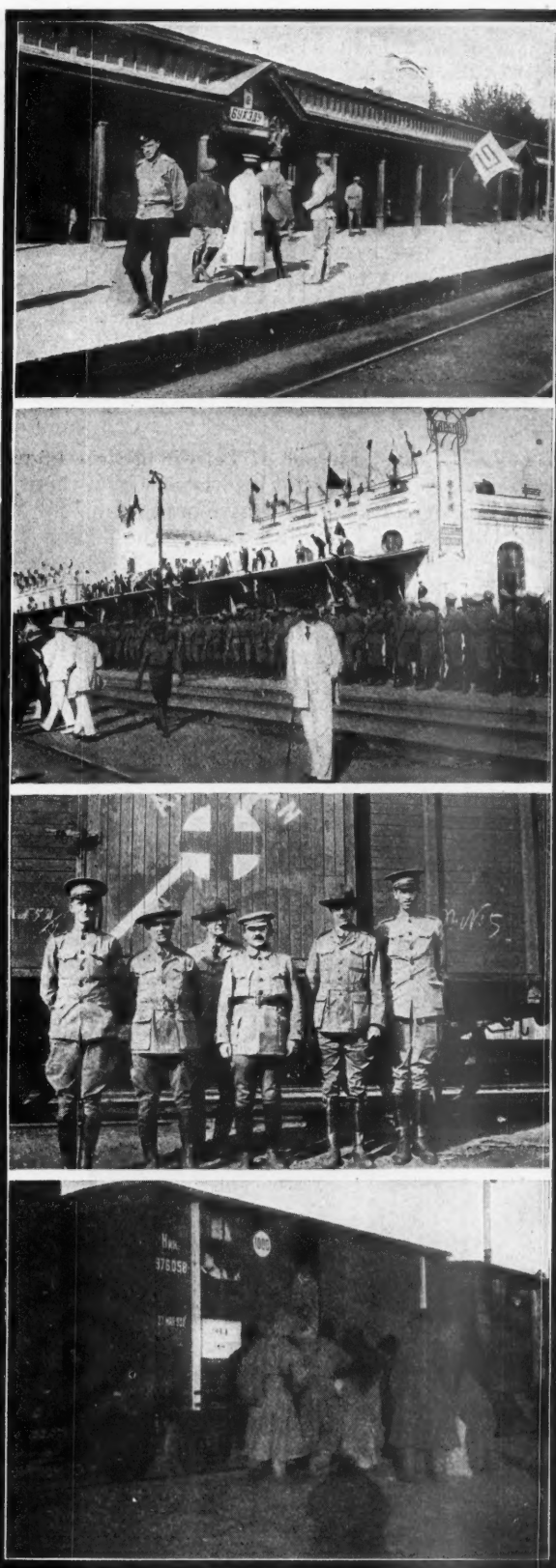
The writer was at first detailed as liaison officer with the general staff of the Czecho-Slovak army. Here his duties consisted simply of correlating the work that the Red Cross was doing for this army with the work done by its own medical department. Two hospitals were organized for the wounded Czecho-Slovaks in the west and two more were arranged in Vladivostok for the care of invalids and the more chronic war-wound cases.

It was in November that the dreadful scourge of typhus began to make itself felt in western Siberia; Cheliabinsk, the first city on the railroad of the Siberian side of the Urals, was the point of the first outbreak. It was the Russians, both soldiers and civilian refugees, who felt the weight of this epidemic. Siberia was filled to overflowing with refugees from European Russia—tens of thousands of them, men, women, and children. They were living under conditions that can only be described as impossible, and yet they managed to preserve some of the characteristics of civilized human beings. It was a part of our work to clean up some of the very worst of the concentrations of refugees—places where filth reigned supreme and where disease bid fair to wipe out all the weak and many of the strong. We removed these people by the trainload to clean quarters out in the country and there provided them with food and clothing, and to the able-bodied we gave work of various sorts from baking to coal-mining—anything to keep them busy.

Later, about Christmastime, an appeal came from the Russian authorities down at Petropavlovsk, a city east on the Trans-Siberian railroad about four hundred versts. It was the military element that was suffering the most in this locality. A visit of inspection was ordered, and it fell to our lot to make the trip and look into the situation. The conditions we found were worse than even the most distressing ones which we had encountered further west. Here in one regiment of soldiers there were more than two thousand lying sick. And the local authorities were entirely at a loss to cope with the situation. We reported the things that we had seen to the chief of the Red Cross service and, as a result, were ordered to organize a hospital to care for these sick and to put into practise such other sanitary measures as we found necessary to prevent the wider spread of the typhus epidemic.

This hospital was organized immediately, opening its doors for the reception of the sick in less than three weeks after the day when we had first arrived for the inspection. In that space of time we had taken an empty building and not only brought in the supplies for conducting medical work, but had built all the furniture necessary for the hospital and gathered together a Russian personnel for caring for the sick. The head of the hospital was the only American, and in fact, the only English-speaking person, connected with this work.

By the middle of April we had cared for more than a thousand soldiers sick with typhus, and by virtue of



1. SOLDIERS OF FIVE NATIONALITIES IN NORTHERN MANCHURIA.
2. CZECHO-SLOVAK TROOPS AT HARBIN STATION.
3. FIVE CHINA MEDICAL MISSIONARIES SERVING IN SIBERIA.
4. REFUGEES AT CHILIBINSK BOARDING RED CROSS TRAIN.

our efforts combined with the active sanitary work carried on, with our help, by the civil and military authorities, the epidemic of typhus was well under control. At this stage we gave over to the medical department of the Kolchak army our complete hospital just as it stood. It was accepted and staffed by them, and continued as a hospital for infectious diseases.

Some weeks before this time the Red Cross had been asked by the Kolchak Government to take over a number of buildings in Cheliabinsk and organize a large surgical hospital to serve at the fighting front in the Ural Mountains. It had been agreed to take this work, but at the time there was no one of the Red Cross personnel free to undertake it. On giving over the hospital at Petropavlovsk we were ordered immediately to take up the Cheliabinsk proposition. The negotiations and preparation for opening this hospital consumed about six weeks, and in the meantime the Russian military authorities had asked us to assume control of an eight-hundred-bed typhus hospital as well as the seven-hundred-bed surgical plant; and the Russian Red Cross, through its head, Prince Galitzin, had invited us to take over from them another five-hundred-bed surgical hospital in the same city. We were perfecting plans also, at the request of the Countess Tolstoy, the head of the nursing service of the Russian Red Cross, to receive from them a large number of their nursing sisters for courses of training; and the surgeon-general had asked us to take classes of students from the Tomsk University for special courses of training

in very practical first aid to fit them for sanitary service on the fighting front.

About the middle of June we were getting well under way with our organization and had nearly a thousand patients in all departments. Then early in June the place began to be threatened by the great summer drive of the Bolshevik army from the west. We were forced to evacuate. Patients, bag and baggage departed—the last of our personnel leaving on July 15. The city was taken by the Red army a few days later, and is still in their possession as this is written.

(EDITORIAL NOTE. The author of this article is a Medical Missionary in the service of the American Baptist Foreign Mission Society, and until entering the Red Cross service he was stationed at Ungkung, South China. During his services among the thousands of soldiers and refugees, he himself protracted typhus, and for many weeks was in a most precarious and dangerous condition. The long journey through Siberia back to the Pacific was made under the most trying circumstances. Fortunately, the sea voyage to America did much to hasten his recovery. Doctor Newman is now in America on furlough.)

The pictures on the preceding page show: 1. Soldiers of five nationalities—Russian, Czech, Japanese, American, Chinese; 2. Railroad station at Harbin, Manchuria, with Czechoslovak troops; 3. Five medical missionaries from China, serving American Red Cross in Siberia—Drs. C. M. Lee, H. W. Newman, Charles Lewis, Cirrps (Czech), Hiltner, and A. M. Tucker. 4. Refugees boarding Red Cross boxcars at Cheliabinsk to leave typhus-infected concentration for country quarters.)

A Plan of Publicity in Which Many May Share

A MESSAGE FROM THE GENERAL DIRECTOR TO THE CONSTITUENCY

THE General Board of Promotion is preparing a twelve-page colored leaflet which will give a facsimile of The New World Movement Poster on the front cover page. The genius and spirit of The New World Movement will be presented in brief statements in this leaflet.

Every Baptist national, state, and city organization, together with all our colleges and institutions, including the local churches, will be furnished free copies of this leaflet to enclose in the letters they write for the next three months. It is our purpose in this way to sow the denomination broadcast with the brief message of The New World Movement of Northern Baptists, and here is a large opportunity to assist.

It is earnestly hoped that each society and organization applying for the leaflet will print on their letter-heads, either at the top or bottom, the following statement, which will explain the reason for and emphasize the enclosure:

This Church (or Society or College) is cooperating in
THE NEW WORLD MOVEMENT OF NORTHERN BAPTISTS

(See leaflet enclosed)

All applications for leaflets should be made to the respective state directors.

We wish our constituency to know how deeply we appreciate the patience that has been shown in the most trying period through which we have been passing. On account of the printers' strike and the congestion of business with mails and express companies and the impossibility of getting sufficient help at our headquarters, our entire office force has been working night and day beyond our strength, to get the literature to our constituency as rapidly as possible. In spite of all our best efforts, there have been delays and disappointments, but the blessing of God has rested upon the efforts that have been put forth in the local churches in spite of these difficulties. We can only express our heartfelt appreciation for the consideration given us through these trying days.

The spontaneous response that is coming from all parts of the country, assuring us of heartiest interest and prayerful consideration, even from people whom we have never met, is unmistakable evidence that the spirit of God is placing The New World Movement of Northern Baptists upon the hearts of our people.

J. Y. AITCHISON, *General Director.*

Private Tom Makes a Discovery

BY MARGARET T. APPLGARTH

PRIVATE THOMAS COOPER was coming home from the great war the long way round. For toward the last, his company had been stationed in Siberia, and they were all being sent back from there by way of China.

Private Tom was something of a hero, although you would never know it from anything he said; but inside his khaki great-coat was a medal that had been pinned on him for bravery, and his shattered arm was still in a sling. So by special permission, on the plea of ill health, they let him stop off to rest in a certain Chinese town where for a special reason Private Tom was delighted to be dropped. For another hero lived in that town—a football hero gone to seed!

"Just wait till I wake him up, though, the old stick-in-the-mud!" grinned Private Tom as he ate breakfast that morning; after which he sallied down the Chinese street holding his nose with his one good hand, so as not to smell the horrible odors that rose from the open sewers.

"Imagine choosing a pig-sty like this to live in out of all the places on earth," sniffed Private Tom in utter disgust, as he strode along through the unspeakable mud of the unspeakable street, which had a charming name had he only known it—"The Street of Ten Thousand Moonbeams." But Private Tom only wished for his Aunt Arabella's smelling salts, and was glad when he saw the hospital for which he was bound.

A neat little Blue Cotton Nurse bowed politely before him as she let him in the door when he asked for his old college chum.

"I please you to honorable sit," she suggested politely, bowing again.

So he honorably sat, but discovered he was not sitting alone. The maim and the halt and the blind all touched elbows with him in that waiting-room, and although he was a hero he found himself edging away and squeezing himself into as small a space as possible.

Because—oh well, *just because*. Somehow they did not look inviting, those patients, and he hoped the football hero would hurry out.

He did too.

"Why Tom, old pal! Who ever expected to have you drop down here! Where'd you come from anyhow?"

"War," said Private Tom, gripping the hand of the ex-football hero, "don't suppose you know there's been a war going on for years, though, you old stick-in-the-mud! Say, Dick, whatever made you choose this hole to live in? Never saw such a filthy spot or smelled such smells. Come on out in the country somewhere and let's have a good old powwow."

"Sorry, Tom; but you see my patients waiting, and there'll be more in a minute. This is our morning for men, most of them work and must get back to their jobs soon. We'll have to wait until office hours

are over at noon. Let me see, what shall I do with you meanwhile?"

"Anything, old man, except keep me cooped in here with the lame and the halt and the blind," shuddered Private Tom. "You make me wild," he blazed; "aren't you a cracker-jack doctor? Then why do you stick yourself off among a lot of repulsive Chinks like these?"

"Chinks?" snapped the doctor; "don't you dare call them Chinks! Why good gracious, Tom, they're the salt of the earth. I've got a fellow in my office this minute who dug trenches behind the lines in France for two years, and his family—oh well, if you're so blind, I tell you what I'll do—I'll turn you loose in the hospital in charge of Chow Wan. She speaks a delicious brand of English, and you can spend a ripping morning. Then we'll lunch together. I'll send her in at once. So long!" and he hurried away.

Private Tom sniffed in disgust. Then the Blue Cotton Nurse padded in softly and beamed at him.

"Honorable doctor say you pleases I should show you the all things. Honorably sit."

"See here," said Private Tom, shaking a finger at her, "I *don't* please to sit! Show me something interesting—anything but this roomful of—of—of—"

The Blue Cotton Nurse squinted up at him sideways. "Oh but I pleases you to honorably sit just a miserable moment—for there are nothings of more interesting than this what—you—call roomful."

So Private Tom unwillingly sat down on the edge of the bench, with the Blue Cotton Nurse beside him. He found it not so unpleasant.

"They is all lovely cases," she began, waving her hand to include everybody present. "They is to be like magic in this town. Now that ragged man by the door: he are chair coolie for big mandarin. Mandarin are got no use for Christian church, no, no! But presently chair coolie get sick. He try quack doctor; no good at all; just more pain, more trouble. So mandarin he do send coolie here and God pleases for Christian pills should make him healthy. Mandarin smile, and presently are sick himself and now sends coolie for pills. So God will to cure him, then he maybe go walk into church some day—yes?"

Private Tom stared at the chair coolie. Not such an impossible specimen after all, tattered and tired, of course; but what a good face!

"Is he a Christian—the coolie, I mean?"

"Half-way," nodded the Blue Cotton Nurse; "he do get some doubts yet about evil spirits and idols. But his small girls is in our school now, and when they comes home singing Jesus songs and telling Jesus stories, can he to be heathen for always?"

Private Tom thought not.

"Now as for man next by the coolie, he are most dreadful fiend."

"Really?" asked Private Tom; "he just looks tame and stupid to me."

"Oh he are, and that are just the matter," exclaimed the little nurse; "for he are most dreadful opium fiend; he do sell his baby girl last year for trifling cash to buy opium. He do never fill the family rice-bowl, so alas, they die—because he is no work. Now he got no 'inner person' left for cooking, no son, no roof-tree—all sold. He got only lonesome inside him, so now Honorable Doctor took a hand over him."

Private Tom looked kindly at the dull, heavy eyes and the sad yellow face. "But can he be helped?" he asked.

"Oh God are wonderful," breathed the little nurse. "God do give him strength for not smoke opium since nine weeks. God and Honorable Doctor, can they not make wonders? The man next by, he do got infected eye. Last month it is so big as your fist, all full of poison matter, ugh! Where are that big sore now? Gone! Honorable Doctor have cut away."

And so she went on around the roomful, until Private Tom knew about each one of them: the particular sickness, the likely cure, the home life, the way they regarded Christianity, until somehow they no longer seemed like just repulsive people to him.

"You love them, don't you?" he asked the Blue Cotton Nurse, as they were shutting the door, about to leave the room.

"But yes!" she said, poking her head inside for a last look. "I please you to remember I were miserable the same way, only worsen. Much worsen—of so full of unpleasantness. Then God do make me over specially for lovings the sick."

Private Tom choked. Good gracious, what a blind fool he had been! He stumbled down the hallway after her into a cheerful, sunny room.

"Childrens!" beamed the little nurse, pointing proudly to the rows of tiny cots, "there are nothings nicer than little Chinese childrens, say our Honorable Doctor. And for every childrens here there are a *mother*, and in every mother there are love that Christian hospital do sit in her town for curing her childrens."

Next there was the women's ward, then the men's ward, then the convalescent ward—all full of patients, so many that Private Tom said curiously, "Where's the other doctor?"

"Are you make joke on me?" asked the little nurse, "for there are no more doctor but the one."

Private Tom looked at the neatly scrubbed floors, the spotless operating-room, the spick and span halls, and the neat little Chinese nurses, and he said: "It's wonderful—wonderful! Let me go back in the waiting-room, though. I know there are a hundred things you ought to be doing."

The Blue Cotton Nurse said demurely: "Oh, but that do be a most smelly place for honorable American nose."

"I can stand it," Private Tom said bluntly, wedging himself in between a blind boy and a rough old beggar. An entirely new crowd were in the waiting-room now, each with some terrible ailment, some strange history behind him, some unknown future before him—waiting—waiting for the touch of the Foreign Doctor to cure and to help.

Private Tom looked at the blind boy and thought: "We were almost twins, little fellow, you and I, but your doctor opened my eyes in one treatment. I hope he'll do as well for you. Talk about *heroes*—this is the factory where they make them, and I called him a stick-in-the-mud! Well, now I *see*."

So after luncheon Private Tom said enthusiastically: "I tell you what, Dick, when I get home I'm going to boost foreign missions until something happens. I'm going to tell the fellows it's the place for real live men to come if they want to be heroes—"

"Oh, not that," interrupted the doctor; "there's no hero job here—"

Private Tom took his hand. "Dick," he said, "if I had all the decorations of the European war I'd pin them all on your coat lapel and kiss you on both cheeks too, as Foch does; for you're a soldier, man, a real live soldier. And this hospital is a real live battlefield; every day you have to fight this whole town single-handed, and how you do win out, Dick. How you do win out! Curing the sick, cleaning things up, training your own nurses, doing ten men's work, and keeping bright—and *alone*. I don't see how you stand it."

Dick said quietly: "Why, Tom, if I did it alone I couldn't stand it. But I've got a wonderful Ally; day by day he walks through the wards of this little hospital, he stands beside every cot, he strengthens every nurse, he does the very things I couldn't do . . . alone."

Private Tom said earnestly: "Dick, even if I never come back as a doctor, as I'd like to do, remember that I'm going to *boost*. We've been far too quiet about foreign missions back in America, too quiet and too lazy and too ready to leave it to the other fellow. But you can count on me from now on, old pal."

And down in his heart Private Tom wonders whether you wouldn't like to be a "pal," too? Someone whose eyes have been opened, so that you can always be counted on—to boost and to give and to pray?

(Did you enjoy reading this story? There are seventeen others by Margaret T. Applegarth in the series furnished with the Sunday School missionary lessons. See special announcement on page 47.)

IT WAS SAID OF A GREAT PHYSICIAN THAT "HE TOOK OUR INFIRMITIES
AND BARE OUR SICKNESSES"

IT WAS SAID OF A MEDICAL MISSIONARY THAT "HE TOOK MY SICKNESS
INTO HIS OWN HEART"

Northern Baptist Medical Missions

Our Baptist Medical Mission Work, according to the Survey submitted at Denver, is as follows in our various mission fields:

BURMA

Achievements. We have six hospitals in Burma with a staff of four doctors and two nurses.

One is a hospital for women at Moulmein. The others are in the villages in the hills.

Our doctors give medical attention to over 10,000 people a year in Burma.

Problems. 1. The British Government has made fairly satisfactory provision for the cities and centers



LEPER ASYLUM, MOULMEIN, BURMA

of population. But out on the hills there is no adequate care for suffering humanity save as the Christian Church has responded to the call of the Great Physician. It is out there that we must build our houses of mercy.

2. Of our six hospitals, three are now closed for lack of physicians. We are faced with the question as to how we can find a sufficient number of able and adequately trained physicians and nurses who are willing to respond to foreign service—the greatest medical care in the world—and enable us to reopen these hospitals and establish new ones.

Program. 1. To send out four new doctors at once.

2. To furnish additional equipment for five hospitals now working beyond capacity.

3. To provide a hospital and staff for the new field in Kengtung.

4. To develop a training school for nurses in connection with the hospital for women at Moulmein so that we may eventually provide one nurse for each village in Burma.

Attainments to 1919. Hospitals, 6. *Requirements by 1924.* Hospital additions, 5. For additional equipment, \$50,000 needed.

ASSAM

Our medical work in Assam amounts to practically nothing. We have in the entire province no hospital

for women, and only one small dispensary with no adequate equipment.

No program which we could attempt at this time would at all adequately meet the imperative needs. We can set before ourselves, however, as an objective of immediate effort, no less than one fully housed and equipped general hospital in each of the northern and the southern divisions, and in addition at least one hospital for women with a staff of women doctors and nurses.

Requirements by 1924. One hospital, cost \$15,000.

CHINA

Achievements. In China more than in any other field we occupy in the Orient, there is a crying need for medical work. Until a few years ago there was absolutely no modern medical science in China outside the mission hospitals. The people are at the mercy of the native quacks who are witch-doctors of the worst type.

The foundations of a Chinese medical profession are just beginning to appear.

The China Medical Board of the Rockefeller Foundation is preparing to make large investments in the



DR. EMILY BRETTHAUER AND TRAINED NURSES AT SUIFU

development of a native profession. But the cooperation of all the Christian forces cannot, for generations to come, supply the pressing need.

The sympathetic ministry of the Christian physician, in spite of his scanty equipment, has done much to commend the gospel message in China.

We have the beginning of a medical system in each of our missions.

In South China we have hospitals for men and for women at Swatow and for women at Kityang.

In East China we have general hospitals at Shaohsing, Ningpo, Kihwa, and we cooperate in the Union Hospital at Huchow.

In West China there is a medical department in the West China Union University and two small inadequate hospitals at other points.

Problems. 1. The foreign doctors cannot meet China's needs. We cannot get enough of them over. We must create a Chinese medical profession. How much it will mean to China if that can be a Christian profession! The Christian Church must be responsible for that. Our problem is to find and to train the Chinese men and women who shall form that Christian medical profession. That is a task that must be seriously begun today.

2. The China Medical Board of the Rockefeller Foundation is to establish a high grade medical school in Shanghai and to utilize the mission hospitals in the surrounding districts as places of practical training for students and graduates. This will be a great boon to China and the mission boards. But our hospitals must be improved to enable them to participate in this service and to share these great advantages.

3. In West China the little group of missionaries with two small hospitals is left to struggle alone with the medical problem in the midst of ten million people.

Program. 1. To send eight or ten physicians and at least eight trained nurses as quickly as possible.

2. To establish at least one large, well-equipped hospital at a central point in South China and to locate needed dispensaries.

3. To cooperate with the China Medical Board and provide adequate staff and equipment for the hospitals in East China.

4. To secure the sites and erect three adequate hospitals at central points in West China and to cooperate more largely with the medical department of the West China Union University.

5. To cooperate with the China Medical Missionary Association in a wide campaign to educate the Chinese people as to the danger and prevention of tuberculosis, which is developing to an alarming extent in China.

6. To contribute generously to building up the Union Medical College for Women at Shanghai. There must be a large profession of women doctors and nurses. There are more than 200,000,000 women and children who need their ministry.

Attainments to 1919. Hospitals, 10. *Requirements by 1924.* Hospitals, 7. Amount needed, \$299,500.

SOUTH INDIA

Achievements. We have six hospitals and ten dispensaries. We are now erecting a splendid great hospital at Ongole in memory of Dr. John E. Clough. The hospital has a fine site of twenty-four acres. The dispensary is already built and the hospital is under construction.

There is a large hospital for women at Nellore and another at Palmur.

Problems. 1. Christianity cannot fail to be touched with a feeling for the infirmities of the people of India, and especially of the women. In no other part of India is the need so great for medical work among women. Pitiable as is their condition elsewhere, it is indescribable here.

2. The Christian church in America cannot have

adequate knowledge of conditions like these and not open its heart and its treasure to meet them. Therefore the Christian hospitals in India.



DR. LENA A. BENJAMIN, OF NELLORE

The Great Physician must walk the plains of India in the person of his friends.

Program. 1. To send out generous reinforcements to the women doctors and nurses.

2. To enlarge the hospitals for women at Palmur and Hanumakonda.

3. To erect two new hospitals for women and send out adequate staffs.



Y. NANDAMA OF KANAGARI, OUR FIRST TELUGU DOCTOR, NOW AT WOMAN'S HOSPITAL, NELLORE

Attainments to 1919. Hospitals, 6; dispensaries, 10. *Requirements by 1924.* New hospitals, 2. Amount needed, \$50,000.

BENGAL-ORISSA

The medical work in the Bengal-Orissa field is very slight. In this territory as large as Maryland and with a population as large as that of Massachusetts, there is one Christian hospital and one dispensary.

The compassion of the Master demands the founding of several new hospitals in the immediate future.

JAPAN

The government makes adequate provision for hospitals and medical attendance so that the churches of Japan are relieved of this burden. Our mission has no medical work. The medical profession receives an



SHOULD SUCH BOYS AS THIS GO INCURABLE FOR WANT OF AID SUCH AS DOCTOR THOMAS GAVE HIM?

excellent training in Japan, and there are many highly skilled physicians and surgeons. The situation is in marked contrast to that in other Oriental countries. It is evidence of the new day that has come in Japan.

PHILIPPINE ISLANDS

No adequate provision has yet been made for medical work, either by the government or by the missions. There are a few hospitals in the larger centers and a few trained doctors scattered throughout the islands. But there are thousands of people who have no access to hospital or physician.

Our own medical work is limited to two stations. We have a small but well-equipped hospital at Capiz, and we unite with the Presbyterians in the maintenance of a large hospital and a training-school for nurses at Iloilo.

While, with the other pressing needs of this mission, we do not plan any extensive development of the medical work at present, we should at once reinforce our staff of physicians and nurses.

AFRICA

Achievements. The colonial government of the Congo maintains a medical system which has rendered a heroic and self-sacrificing service in studying and combating forms of disease peculiar to tropical Africa. No means exist, however, for extending the benefits of this work beyond the immediate reach of administrative circles. It remains the providential opportunity of the medical missionary, in the spirit of the Great Physician, to mediate these benefits to the thousands upon thousands of people suffering untold agonies of disease and pain.

Medical missionaries in fair proportion have been sent to the Congo. Protection of the missionary staff has demanded this. Six physicians are now on the field. Meager indeed, however, has been the equipment furnished with which to minister to the needs of the people. Not a single hospital worthy of the name exists in our mission, and for the most part these devoted and highly trained physicians have been forced to practise in the open air or in mud huts, with no proper arrangements for the care of in-patients.

This lack of equipment is accompanied by and is practically responsible for another serious handicap to medical work, namely, the almost complete absence of trained nurses and of the means for training them.

Program. 1. To erect modest but well-planned, well-equipped hospitals in most of the central stations. Some funds have been contributed for this purpose and work is well under way at Ntongo, one of the up-river stations.

2. To send out nurses to be associated with the physician in each hospital.

3. To provide for the training of native nurses to staff hospitals and also to care for minor cases and to teach the use of simple remedies in the villages.

4. To promote a knowledge and practise of measures of hygiene and sanitation in the villages.

5. To cooperate with government medical service in systematic study of tropical diseases and methods of their prevention and cure.

Attainments to 1919. Hospitals, 3. *Requirements by 1924.* Hospitals, 4; additional equipment, 8. Amount needed, \$37,000.

SUMMARY

Attainments to 1919. Twenty-seven hospitals.

Requirements by 1924. Nineteen new hospitals.

Needs in Terms of Money. Permanent equipment to be secured by April 1, 1924, capital fund for education, hospitals, and insurance, \$2,500,000.00.

LATIN AMERICA

Nothing done yet in medical missions in Central America, but it is proposed to erect and equip hospitals and nurses' training-schools at the capitals of El Salvador and Honduras.

In Cuba it is proposed to build a hospital and nurses' training-school at El Cristo.

In Mexico we have one hospital at Puebla, where Doctor Conwell's work is conspicuously influential. It is proposed to add to the hospital facilities and equipment. This work is described elsewhere in this issue.

"The Fans of the Parade Ground"

BY LILLIE S. BOUSFIELD, OF CHANG-NING, CHINA

THE "Parade Ground" was back of the old "haunted house" where the Bousfield family lived several years ago, and the "Fan Family" lived back of that. Indeed, by the Fan Family was meant many families with the same surname, and they were all related to each other.

The men of these families were among the leading merchants of the city of Chang-Ning, and also numbered among the city elders. They were all most ardent Buddhists, and were very superstitious. Their "women folks" were very refined, and in every particular observed the rigid Chinese customs regarding women, so were seldom seen except when they spread out their great bamboo mats, to sun



DR. C. E. BOUSFIELD, OF CHANG-NING, HOLDING A COUNTRY CLINIC

their rice after it was garnered, and then, at other times, peanuts were spread out on these mats to dry.

The Parade Ground was used for various purposes besides drilling the large, well-built northern soldiers who guarded the city and the whole place. Many mornings when numbers of pigs were driven over the Parade Ground, on their way down to the Kuang-Tung Province, to the different markets, they had their shoes changed there. One of the pig-drivers usually took a pig by the head, and the other by the tail, and turned him on his back, the pig meanwhile protesting at the top of his voice, while his straw sandals were being changed, and no one living nearby could sleep in such a racket. The donkeys also made considerable noise here, as they sang at the top of their voices, and sometimes it was like bedlam.

The Fans lived and thrived, and visited their friends, and sometimes came over to see the "curious foreigners" who lived across from them, and the children were brought over to have teeth drawn, and to be vaccinated, and returned to their homes with picture cards, and a good impression of the people who came to live among them.

They were always most cordial whenever the Muk-Sz-Nyong (pastress) or the two young women, Sister Chrysanthemum and Sister Jade, came to see them, and many times when the women were alone with the missionary or her helpers, they expressed their belief in the message which was told them. Several widows among these women seemed to be deeply impressed, and said that they wanted to worship the true God and become Christians, but, "alas," they said, "we do not dare to be seen on the streets nor to go to the Jesus Religion Hall in the city."

Truly, it seemed as though it was an impossibility to expect them to attend services in the chapel, for they were completely hedged about by unbelieving relatives, who stood ready to hinder them in their desire for a better life.

One day a finely dressed young man came to the dispensary for an examination and to beg that Pau Muk-Sz (Pastor Bousfield) would give him something to make him well of his disease. He was the husband to one of the young women in the Fan Family, and when he heard the nature of his disease, which was the last stages of Bright's disease of the kidneys, he became very anxious. "Pau Muk-Sz, can you make me well?" "Nan-va (it is difficult to say)."

"How much longer can I live?"

"With great care, perhaps a few months."

Imagine with what great distress he heard this announcement, and how gladly would he have paid all he had to be made well and able to live. It was no use, the disease had gone too far, and the chief thing was to make him as comfortable as possible as long as he lived.

A young man, only twenty-six, with ambitions and dreams, to be cut off in his youth, how sad!

"Mr. Fan," said Pau Muk-Sz-Nyong, "sit down a while in the dining-room, I want to talk to you."

Mr. Fan sat down with a very sad face, the things of this world seemed slipping from him.

"Over in my country (America) many people are Christians, and death is not such a terrible thing to them, for they believe and trust in Jesus, and they know that when they are ready to go, he will come to receive them, and take them to a most beautiful home in heaven."

"Your words are truly good to hear (comforting)."

The story of Jesus was then told—Pau Muk-Sz-Nyong using large pictures in some old Sunday School lesson rolls to help impress the message more deeply on the mind of the hearer, and as the story

proceeded, Mr. Fan forgot about everything but the words which he heard, and finally left with a New Testament and some tracts and religious literature.

These were read at once, and someone sent over from the house to return them and to ask for more books to read, and then more and then more. When the patient was able he came over to the Bible study class and listened to the truth with a glad heart, and at other times Pau Muk-Sz-Nyong went to see him, with Sister Chrysanthemum, to talk to him and pray for him.

On the last visit the patient was too ill to sit up-right on his long chair, and when the Muk-Sz-Nyong entered the room a bright smile lit up his face as he extended his hand and said, "How can I ever thank you for all you have done for me?"

"I have done very little, Mr. Fan; but it has been gladly done."

There was just one cloud left in the sky of the patient, and that was the sense of his sinfulness, for fear Jesus Christ might not like to take him to the heavenly home, that he was too unworthy. But the assurance that Jesus Christ is the sinner's Saviour, and his blood can wash away all sin finally brought peace to his heart.

Prayer was offered, and the missionary took her leave, after comforting the wife and the mother.

When Mr. Fan entered the valley he found that Jesus was there, and was able to speak comforting words to his dear ones, and urge them to become Christians. He joyfully went home with the Lord to the land where he is now in perfect health.

The day of the funeral the family were prostrated with grief, so again went the missionary to tell the message which alone would comfort them in their sorrow, and somehow or other they quieted down and were soothed. Other visits were made to that home, and young Mrs. Fan and some of the other women told us that they believed the gospel, but they did not know how to manage about coming to church, the way was still closed. The words of a prayer were taught to them, and they became secret followers of Christ, despairing of an opportunity to make a public confession of their faith, but God has his own ways and means for bringing things to pass, as we shall see in another chapter.

CHAPTER II

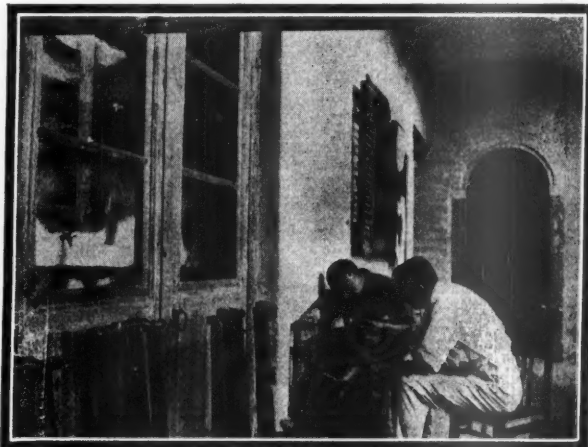
KHIUK-KIAU-TSI AND SIU-FUNG-TSI

Young Mrs. Fan, whose name was Khiuk-Kiau-Tsi (Sister Chrysanthemum), which, for convenience, I will call Sister Chrysanthemum No. 2, had a strong will of her own, and she and her mother-in-law could never seem to agree very long at a time together, and the home was often the scene of quarrels and discord and tears, because these women seemed to have a sort of mutual misunderstanding, which made them do and say all sorts of things, and each thought the other was to blame, and never realized that both had their own faults and failings.

The missionary and Sister Chrysanthemum had to listen a great deal to both sides, for both came over to the mission compound to pour out their grievances about the other.

Both were given some good, sound advice, and told to make allowances for the other, and Khiuk-Kiau was urged to try and live the Jesus religion in her home, since she seemed the most to blame.

"Khiuk-Kiau-Tsi, your mother-in-law is old, and you are young, you should not keep going to your mother's home so much, and remaining away for so long. Do not lie in bed so late in the mornings, get up and help Nyi-Pak-Mae (the mother-in-law) with



DOCTOR BOUSFIELD LANCING A CHINESE SOLDIER'S LEG

the children, and try to be kind and helpful in your home, Nyi-Pak-Mae will then see that you are really trying to live the Christian life, and it will have its influence on her."

Khiuk-Kiau-Tsi decided to take the advice, and as she prayed from day to day, and as she lived out what she prayed, her mother-in-law *saw the Jesus religion*, and everybody in the home saw it, and began to make remarks about it, and peace and harmony came into that home as these two women tried to be helpful and kind to each other.

After the funeral of young Mr. Fan, her husband, Khiuk-Kiau-Tsi and another young woman, also a widow, in the same home, Siu-Fung-Tsi, decided that they would watch for opportunities when the men were not around to slip out of the house and go to church. They managed it very cleverly until someone who saw and recognized them told the men of the family that they had seen these two women on their way into the city to the chapel, and the men of the family were scandalized, and for several weeks nothing more was seen of them, and then again they found a way to manage to elude the "men folks" of the family, and all of this time Khiuk-Kiau was "getting religion," and she became so completely changed from what she used to be, that one day uncles and cousins in the family said that if it was the *Jesus religion* that had brought about such a remarkable change in the life of Khiuk-Kiau-Tsi, *they wanted their women to come to chapel and become Christians*. After that the women were allowed to attend services, and more women came, and on one Sunday afternoon several of the women from the Fan Family were baptized in the presence of a great

many witnesses. Since then, more women have come and received the blessing, and the Holy Spirit is blessing these two young widow women, so that they are foremost in the women classes, and can read quite a good deal. One year the Hakka Convention was held at Chang-Ning, and a great many delegates came from different places, and many great things happened. Siu-Fung-Tsi wanted, more than she could express, to attend some of the sessions, but her mother-in-law kept her busy all day long, so that she could not come. One afternoon the longing to hear some of the good words which were being spoken in addresses was very great, and it made her head ache to think that she was "out of it all." She became so dizzy that she was obliged to lie down for a while, and she fell asleep and had a dream. She saw the beautiful gates of heaven and could see just a lit-

tle of its glories, but could not get in, and grief took possession of her to think that it was not for her, when, all of a sudden, she looked up and saw, written in characters of gold across the entrance, "Siu-Fung-Tsi." She was delighted beyond words, and awoke and was comforted, for she thought, *my name is written up there.*

These two young women are destined to become most useful helpers in the work some day, for he who has led them thus far will continue to lead them and make them a blessing to very many, but it *started in the first place through the medical work.*

The little dispensary in the city of Chang-Ning (Long Peace) witnessed many other wonderful things, and through the ministry of healing many were brought into touch with the Great Physician, and received the greater healing.

THE HEALING ART OPENS THE WIDEST DOOR TO THE HUMAN HEART



Medical Missions Field Notes

AMONG those professing their belief in Jesus and their intention to lead Christian lives are two lockjaw cases and their attendants. The one case, a man of about forty, a strong well-built man; his wife attended him. Both, as they saw the symptoms subside, declared their faith in Jesus. Their subsequent attendance at chapel and the expression on their faces lead me to believe they will be true to their profession.

THE other lockjaw case was a man of twenty—he was in desperate straits—I seriously doubted the use of making any effort to save him. He couldn't swallow a drop, his body was rigid and convulsed by intense spasms every few minutes. A suddenly or loudly spoken word, the noise of moving a stool, the cackle of a hen, the quarreling of the children at the door threw him into spasms. He was a spoiled child, easily became angry, even these mental stimuli threw him into convulsions. It was a beautiful case, many physicians in a lifetime never have the privilege of seeing such a specimen. More than forty-two dollars worth of medicine were injected into him at one sitting. This case was a number of miles inland. I stayed right in the village for two days, literally spending hours by his bedside. The morning of the second day the patient seemed worse to the Chinese, but timing his pulse and respiration by my watch, I could assure the friends that he was some better, but gave very little encouragement for his recovery, unless he came to the hospital (one corner of the chapel). He came, and more than a month afterward went home well, both he and his mother declaring their belief in Jesus and their intention to follow him.—C. B. Leshner, M. D., Chaoyang, China.

A CASE came in at ten o'clock at night. A man had been plowing his field, the cow became frightened, ran away, trailing the plow behind; it ran over a child—the point of the plowshare had taken her in the pit of the stomach, gone through the abdominal wall entering the diaphragm. The wound, to say the least, was somewhat soiled. We called over to the boys' school for a volunteer to assist us; he came; we finished the operation after midnight; case recovered nicely.—C. B. Leshner.

ONE young man of about twenty-two years was brought to our hospital almost dead, as the result of treatment by native doctors. For an attack of fever and partial paralysis they had given him mercury and other strong medicines in unmeasured doses and also, according to common native custom, they had burned him with a hot iron, leaving great scars across his forehead, shoulders, chest, and ankles. Such cases of malpractice are rather the rule than the exception among the non-Christian classes and even among the illiterate class of Christians, to which class this young man belongs, such treatment is very common. After several weeks' treatment this case went home very much improved.—J. W. Stenger, M. D., Ongole, South India.

THE great majority of the better class of Mohammedans and of the caste people still think it is a disgrace to go to a hospital as an in-patient. They look upon it about as Americans would going to a poorfarm. So the days of pioneer work are not done yet. It frequently happens that only when native medicines and witchcraft, charms and burning with hot irons, have all failed and the friends have

given up hope, that then as a last resort they come to the hospital to see if the white doctor can do a miracle!—*J. W. Stenger.*

* * *

THE Hindu method of cure was to shave the top of the head, making a hole in the scalp, and rub into it a rank poison. Then the whole thing was plastered up with a preparation of lime so that none of the poison should escape. It seemed such a pity to see strong young men dying from maltreatment. One day I spent in a distant village helping the sick I shall never forget. The misery and helplessness of the people were almost more than I could stand. Beds with three and four occupants, all helpless, and no one to care for them. The sanitary conditions were most dreadful.—*Lillian V. Wagner, Ramapatnam, South India.*

* * *

THE non-Christian lands are physically afflicted. They are disease-smitten countries. Immorality spreads its pitiful suffering and scars across the non-Christian world. Accidents and resulting infection are more common than with us. Native quackery and superstition add to the horror. In China and elsewhere filthy needles are plunged into the joints or abdomen to release evil spirits, which perchance are rheumatism and acute indigestion. It is the women and little children who suffer most. Taking into account under-nourishment, harmful diet, overcrowding, child marriages, the inherited results of immorality, the drinking of foul water, and many other causes, need we wonder that none but the very strong infants survive? And the women, how tragic is their suffering in every land where Christ has not come! Our hearts are very tender toward the physical agony caused by the wounds of battle and the diseases from which the troops are suffering. Should they be less tender toward this vast suffering which is chronic in the non-Christian world?—*J. L. Murray.*

* * *

THE influenza epidemic struck us and the people began to die off like flies. There was more work to do than could have been done by twenty nurses. We all know what terrible havoc was wrought by influenza over in civilized, enlightened, cleaned-up America where you have a doctor for every few scores of people and people who can read the papers and profit by the valuable information which they contain concerning the best measures for prevention and spread of disease. So perhaps you can't imagine what it was like over here, where there is only one physician for thousands and thousands of people; where there is no conception of hygiene and sanitation; but, on the contrary, an actual belief in the efficacy of filth and often prejudice against cleanliness. In treating a disease which called for clean, well-ventilated rooms, we had to treat our patients in their little mud-hut homes which have but a single small door and no windows.—*C. R. Manley, Ongole, South India.*

Prayer by Congo Woman Recently Out of Heathenism

OUR Father who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven.

We thank Thee for the words we have heard from our teacher, they are not his words but Thine. He has planted, but Thou givest the growth. Last Sunday he was not well and so not able to be with us. Today he is here. We thank Thee for giving him sufficient health again to teach us. Make him strong and well. Be with "mamma" also, who teaches us each day. Give her grace and strength for her work. They have left their own country, their children, and their relatives and friends, not for their own sake, but to teach us. They have much trouble. Not long ago their dear son died. Now our teacher has been sick and is not strong. Bless them and comfort their hearts. Be with and bless their son who remains.

Be with Mr. Doctor, our helper, also. He doctors by giving the medicines, but Thou doest the healing and curing. Be with him and keep him when he goes home to his friends. May he have a safe journey.

O Lord, be with Samuel Kimpuati, at Sanga. May he be strong to teach Thy Word and may the people listen and believe. Be with Kuti also, at Buku. We thank Thee for the good news that one has taken his stand for Christ there, and that many attend the services and the school. Bless also Ntumba at Kidudi, and Mpuangala at Kivusi. He has had much sickness and suffered much with his leg, but Thou hast blessed him so he is better. (This man has done some teaching in his own town. He is crippled with some disease so both his hands and feet are deformed and some of his fingers and toes are eaten off. It seems somewhat like leprosy. At present there is no pus.) Be with the people at Kisanga as they worship today. May Thy Holy Spirit be in their midst and help Masunga to teach Thy word with power.

May Thou also bless all the churches in Congo. There are many there who worship Thee today. Our Father, be with and bless all the churches in Bmputu (a general term for all the white people's country), for it is they who send us our teachers and send teachers to many countries. Oh, Lord, bless Thy Word and Thy people in all countries wherever Thy name is named.

Now Lord, I am not worthy to call upon Thy name, for I am wicked and a sinner, but Thou art worthy and Thou hast died upon the cross for us and through the shedding of Thy blood we have forgiveness of sin. So now please forgive my sin and help me to be steadfast and work for Thee by witnessing for Thee. I ask all in the name of Jesus Christ our Saviour. Amen.

THE MEDICAL MISSIONARY HAS AN UNPARALLELED OPPORTUNITY TO WIN THE
CONFIDENCE OF THOSE WHOM HE WOULD LEAD TO THE TRUTH

Conscripts of Conscience

BY MRS. CAROLINE ATWATER MASON

Author of *A Lily of France*, *The Little Green God*, *The Binding of the Strong*, *World Missions* and *World Peace*

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XII

HONORS



AY was nearly over and the splendor of June in the air. The annual meeting of an eminent medical association, convened for several days in New York, was nearing its close.

In the morning session of this, the last day of the conference, Mary Earle, coming into the hall alone, late, by a side entrance, slipped unnoticed into a vacant seat. Miscellaneous business, she found, was the order of the hour. Mary felt a touch of disappointment that nothing of vital interest to her seemed to have a place on the program. Her days were crowded now, graduation being near at hand; she had missed the earlier sessions, and even now had come for personal rather than professional reasons.

Then her interest quickened, even her pulse, perhaps, for a member rose and made a distinctly enthusiastic little speech, close beside her. In this speech he declared that, inasmuch as one of their number had been signally honored recently, it was in order that an expression of congratulation be recorded. The speaker alluded not chiefly, he said, to the fact that Dr. Minot Balfrey had received the Medal of Honor from the United States Government, for distinguished service in the field in performance of aid to the wounded, but that he had been invited within a short time by the French Government to return to France in order to cooperate with eminent French surgeons in measures for treatment of bone tuberculosis, a serious feature of that disease now a dark menace to the French nation.

"How splendid!" thought Mary, feeling in her surprise at so much interesting news gladder than she had any "call" to, as the recommendation was put into effect. It was in fact in the hope of seeing Major Balfrey that she was here at the present moment, although not in the least for her own sake.

Then she heard the major's own voice and realized that she had not come in vain. He could not engage, he said, in this work in France permanently, other matters making even stronger demands upon him, but it was his purpose to sail at once for France and give himself to this emergency work for a year at least.

As the major stood to speak Mary saw him, his place being unexpectedly near her; she noted, as he turned in her direction, the old, unchanging sadness in his eyes, the absence of all elation in his voice. In another moment she was surprised to see him start to leave the hall. Instantly she left also. Now was perhaps her only time, for she must see him, that she had promised. What if it were in her power,

this very day, to change that look in his eyes, to bring human hope and joy back into his life?

By fleetness of foot and by use of the side entrance Mary was able to intercept the major as he left the building. Seeing her at his elbow, breathless, unwontedly excited, he exclaimed:

"What incomparable good fortune is this? Dr. Mary Earle actually running after me!"

"I haven't a doubt," Mary replied, walking on rapidly beside him, "that you are bent at this minute on doing your best to escape bores like me."

"I am certainly trying to escape the well-meant attentions of my brethren," was the rejoinder; "but as for bores like you—well, that's another story."

"You can't escape me, anyway; so we won't waste time on that. I have an important reason for seeing you. Now, Major Balfrey, seriously, can you give me a few minutes in which we can talk quietly?"

"You speak, my dear young friend, like a reporter. I am now familiar with their method. There is nothing on earth I would rather do, believe me. But, Doctor Earle, to do it I must succeed in escaping. Medical men of all shades will be after me for—pulls, to put it brutally; of course for congratulations too, all that sort of thing. To be quite clear I am at this moment fleeing for my life. Can you hide me successfully? If you could arrange luncheon, for instance—in seclusion. If so, I shall be only too happy to talk with you quietly for several hours."

Laughing and still hurrying on, Mary considered. They had reached Broadway; clocks were striking a quarter to twelve.

"I can hide you!" she cried. "Follow me to a place of safety. Don't you feel as if we were in a movie?"

With this she led the way down a numbered street to a staircase, which they climbed and which brought them to the entrance of a small tea-room.

"No one comes here at this time of day. You can breathe freely now, my friend."

Laughing merrily at their little by-play, they seated themselves at a small table in an airy alcove, ordered such luncheon as the place provided, thus initiating the threatened interview.

"First of all," Mary began, "you are not yet at the end of your troubles, Major Balfrey. You are now at my mercy. Have I thus far bored you with congratulations?"

"Indeed you have not." The major spoke with slight asperity. "I have felt your silence keenly."

"Not until half an hour ago have I heard a word of these honors which are falling thick and fast upon your head. Why have you not informed me of them?"

"There was something about it in the papers," he said, frowning.

"Do I have time to read papers?" she cried. "Please realize that I am getting ready for graduation; it is only two weeks off."

"Ah, I see. Unluckily for myself, I have never been able to devise a measure by which I could gain personal admission to your presence, not having been invited to visit your house. You could hardly have looked for me to send you announcement—"

"Hardly," Mary interrupted, then stretched out her hand, her face beaming with unfeigned pleasure. "I am perfectly delighted that you have received such recognition, Doctor Balfrey, that you are going in for such splendid service. My congratulations."

"My thanks—they are honest to match."

"When do you sail?"

"Day after tomorrow."

For a while their talk was of the work in France, the necessitous and dreadful conditions, the demand for reconstruction in the habits of the life of the people, and the like, then of the major's interesting prospect of collaboration with French surgeons. But at last, perceiving that he was not minded to hold the conversation overlong on himself, Mary, with a little toss of her head, declared that Major Balfrey was by no means to imagine that she envied him.

"I have honors and opportunities myself, if you please," was her challenge.

"I have not the slightest doubt of that," he answered. "*Cum laude* for your diploma—that goes without saying—"

"Something better than that," Mary broke in, flushing high; "here it is, right in my pocket," and opening a small leather bag which lay beside her she took out a letter and laid it before her companion.

"Am I to read it?" he asked gravely.

"You can, but I am afraid you are not interested enough for that. Simply, it is, in effect, my commission from our Mission Board to go out to China in September, there to engage as a Christian missionary in the practice of Christian medicine and surgery."

"My honors, so called, are small beside that, Doctor Earle," the major said gently, handing her back the letter. "Perhaps only you and I, being together as we were in caring for Ilien Siu, can comprehend the full significance of this commission. I am glad your way to go to China is clear."

Mary's eyes gave her response.

"How about your family?" Major Balfrey asked presently. "This must have a painful side for them, I am sure, as well as for you."

"They are made of the right stuff, if I do say so," Mary replied. "Of course it is not precisely easy for any of us. I sent them word of my change of plan the week that Ilien died. The next morning I received a telegram from my really illustrious grandmother, a message of just two Latin words: '*Nunc Dimittis*.'"

"Now that was good, very good," responded Balfrey.

"My mother wired too, saying that if I am to practise medicine she considers China preferable to America. That sounds as if she felt it better to have me out of sight. That really isn't her point of view; she meant exactly what she said. My brother wrote

me a rather humorous letter, with a serious touch, though. The gist of it was: If a good time of life is what you're after, stay here; if it's service of fellow men, China is all-right."

"Very well put, and true enough in a way," commented the major thoughtfully. "But I haven't a doubt that a 'good time of life' would also be your portion, Mary Earle—if you'll excuse my leaving off the title this once—were you to be in Labrador or Madagascar or China. 'The mind is its own place.' Perhaps you have heard that mentioned before."

Mary smiled happily and turned to receive the maid entering at the moment with a tray containing enticing service of luncheon for two.

XIII.

A CRITICAL COMMISSION

The sun streamed through a row of pink-and-white tulips set in the alcove windows; the white curtains billowed back and forth in the breeze; the fragrance of a jar of mignonette on the sill was wafted about the two who sat to break bread together as if they had been friends of long standing.

Uppermost in Mary's mind, however, was the sense that she really hardly knew this man facing her now at short range; that like a craven coward, she shrank from intruding upon his personal life in pursuance of her commission. Moreover, the spur which her courage had received from the melancholy, never before, she thought, absent from his eyes, failed her now. Something of buoyancy in his mood seemed to have touched even that haunting shadow; for the moment it vanished. None the less she had given her word to do this thing and must not falter.

"Major Balfrey, may I talk with you of my friend, Constance Chilton?" she began valiantly enough as she perceived the major's interest in strawberries flagging.

Surprise was distinctly perceptible.

"Most certainly," was the answer; "but it is strange to find that you know each other."

"I met her on the Cumberland when we crossed, you know, or perhaps—"

"Yes, it is true. I did know later that she was on the ship, but not at the time. That was, on the whole, fortunate, perhaps."

In her heart Mary thanked the major for this opening. Quick in the up-take, she remarked:

"You will not, I am sure, take it ill of me if I am so bold as to let you know that Miss Chilton confided in me on shipboard the story of the very sad affair—" Mary hesitated, then advanced again to the attack, the major showing no disposition to give further openings. "I was convinced of her very real distress of mind, Major Balfrey, and of the sincerity of her regard for you."

He bent his head in acknowledgment of her statement, a plait of perplexity between his brows, but he did not speak.

"Her sense of duty in severing your relations, however mistaken it may seem now, struck me as honest."

"I see," commented the major dispassionately. "Miss Chilton is a very charming girl."

Some quality in this comment seemed to augur ill for Mary's errand. Goaded to action, she plunged resolutely ahead.

"Yes, she is a charming girl; but she is also a brave girl, brave enough to dare to do the unusual—"

"Why is she not brave enough to speak for herself instead of laying upon you an uncongenial task?"

"I do not blame her for that, Major Balfrey. Any sensitive girl would shrink from herself approaching, in her own behalf, a man—"

"A man whom she had once promptly—released—so to speak, for reasons sufficiently obvious, no doubt. Yes, Mary Earle, I agree with you on that entirely, and we must not allow the charming Miss Chilton to approach such a *faux pas* by the twentieth part of one poor scruple."

Mary was silent in her turn. Obviously the initiative had passed to the major. He did not appear to find it embarrassing.

"Let me help you. Miss Chilton has been, we will say, so brave, or so unusual, as to ask you to mediate between herself and me with a view to restored relations."

A pause, but no comment.

"But thus far you have not carried out her commission, have not stated her position, finding it not altogether easy. That is right. Now, I have known Miss Chilton longer than you have; probably I know the reactions of her temperament better. For her own sake, you must refrain from performing her errand in order to save her from inevitable awkwardness. If Miss Chilton knew the future to which I stand committed she would necessarily have to beat a second retreat."

"But indeed, Major Balfrey, I think there you are mistaken. Although she did not mention it to me, I can see now, looking back at this last conversation with her, that Miss Chilton must have known then of your being called to go to France. I do not think that would cause her the slightest hesitation."

"Very true. How about China? I am going to China, Doctor Earle, when I have done a year's work in France."

Mary was blankly astonished.

"As an investigator?" she asked. "On the Rockefeller Foundation?"

"Not in the very least," was the quick response.

"Under the Red Cross?"

"Under the Cross of Christ." There is for me no other name. If they will take me I am to go out, just as you are going now, as a medical missionary. I have worked more or less among the Chinese in this city and have become strongly interested in them, have got a little hold on their language. There is real character foundation there to build upon. But China needs the Christian religion more than she needs modern medicine, and that is a good deal to say: I should not care to go on a simply scientific or humanitarian basis."

Before Major Balfrey had finished speaking, Mary had definitely withdrawn Constance Chilton from the running. There was nothing more for her to say on that head. But a few words still belonged to the major.

"And so we will save Miss Chilton from all further embarrassment by letting you report to her that you learned, before committing yourself in this regard, that I was pledged to go to China, after a year or so in France, as a missionary, and that learning this you felt it wiser not to proceed further. She will be very grateful to you. So shall I, Mary Earle. But I am grateful to you for very much higher service than this. Until I met you I did not quite know how divine a thing a woman may become when her life is inspired by the love of Christ."

As he spoke with solemnity she had not known in him hitherto, Major Balfrey's face showed the reality of his homage.

"I have much to thank you for," he continued. "You have helped me to become, like yourself, a conscript of conscience. Surely, if the war has taught us anything—and if it has not, we are incapable of learning—it is that life is given us not for self-gain, self-pleasing, self-ministration, but for service. The question for a mature Christian man or woman becomes simply, where is the need greatest for the kind of service I can render?"

"And looking into this question you have found China the answer?" asked Mary, finding voice at length. "It might almost seem as if you ought to remain on in France on this tuberculosis commission. You can do so much."

"There is, of course," he answered seriously, "a prodigious work to be done in France, and I am glad to have a part, if only a very small one, in that. It is possible I may find it best to remain beyond the year I have set for myself, but I think not."

"My heart aches for France."

"Yes, France appeals to us poignantly because we see her ravaged to the verge of apparent peril of sinking from a high plane of national life to a lower. This peril is not, I believe, a real one. France has wonderful resiliency; she will spring back to her proper level as tempered steel will spring after compression. The case is wholly different with China. There is a non-Christian nation which has never risen to a high plane of human life, but beholds it from afar and reaches out for it. The disaster should the church of Christ fail to go to her aid now and help her up to the higher plane would be enormous."

"Yes, it would be too dreadful to think of," Mary echoed; then, with emotion, added: "How I wish Ilien could have known that you are to go and work among her people, Major Balfrey!"

"She did know it."

Mary's joy and wonder did not need the words they could not find.

"Yes, in that hour I had with her, the evening before she died, you remember, I told Ilien that I had fully decided, soon or late, to go to China as a medical missionary."

"Was she able to speak? To make you know what it meant to her?"

For a moment Balfrey did not reply; then, with an irrepressible quiver in his voice, he said very low: "Her eyes said all . . . but after a little I heard the child murmur words of Scripture . . . brokenly . . . they were not easy to recognize, but in the end I divined them. . . ." Lower still his voice fell as he

repeated: "*Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.*"

When he spoke again the major said in his wonted, matter-of-fact manner: "When you think of it, if there had been no other reason, a man in my place could have done no less than volunteer for this service."

Noting Mary's questioning glance, he added, "I shall always have the thought to carry with me that it was the shock of unexpectedly seeing my poor, shot-up countenance, after the long interval in which we had not met, which caused the accident to Ilien. Now I suppose it may be time to look at our watches."

Mary rose. The moment, surcharged with emotion, must fortunately be shaped by the outward conditions about them.

"Yes, you may have a few things to do, sailing day after tomorrow," she remarked, smiling faintly. "I shall not see you again," she added. They moved together to the door.

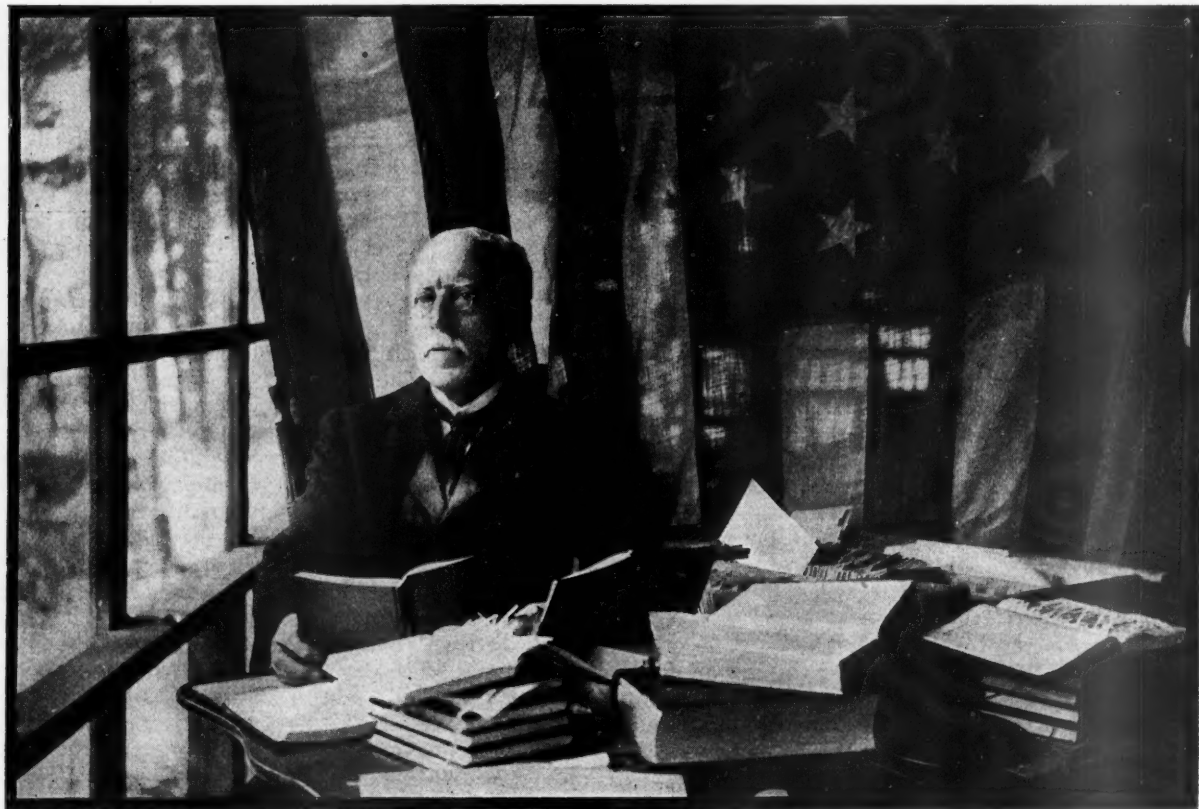
"No, not on this side. But in 1920 or 1921, if I am, as I hope to be, in China, then we shall meet there, is it not so?"

"China is a very large country, Major Balfrey."

"But that is unimportant. We shall meet, Mary, if you permit it. That is a privilege which only you could deny me."

THE END

THIS CHARMING STORY BY MRS. MASON, WHICH BREATHES THE VITAL SPIRIT OF MEDICAL MISSIONS, IS PUBLISHED IN BOOK FORM BY THE FLEMING H. REVELL COMPANY, NEW YORK, AND SHOULD FIND PLACE IN EVERY MISSIONARY AND CHURCH LIBRARY.



REV. W. H. S. HASCALL, OF RANGOON, BURMA, CREATING A BURMESE BIBLE CONCORDANCE

"On the table can be seen the Burmese Dictionary and various copies of the New Testament, some of them in Burmese, showing the marks of scissors; while beyond in the boxes can be seen the cards in the case as I use them in compiling the Concordance to the New Testament in Burmese. This work will occupy years in its preparation. It is in no sense a translation, but a work based on the important Burmese words used in the Judson translation, and arranged according to the peculiarities of the Burmese alphabet."

(From a letter written by Mr. Hascall to his friend, F. L. Stickney, of Washington, to whom we are indebted for the extract and the fine photograph. The flag was presented to the missionary by American friends on the eve of his departure for his foreign field. It will go with him on his travels.)



THE EDITOR'S POINT OF VIEW



A New Volume of Missions

WITH January, 1920, *MISSIONS* begins a new volume. The tenth volume closed with December issue, the eleventh starts with a new face and enlarged form. In January, 1910, appeared the first number of *MISSIONS*, combining at that time but three of the former publications—*The Baptist Missionary Magazine*, *The Home Mission Monthly*, and *Good Work*. Many said the combination could never be made, but we made it; and in good time the Woman's Societies saw the wisdom of one missionary magazine reaching with the full rounded missionary message into a greater number of homes. Then *Tidings* and *The Helping Hand* came into the family group, and ever since the one centralizing magazine has prospered, gained friends, and wielded a far-reaching influence. These have been ten years of steady growth. Even in the war times the subscription list increased, thanks to the unwearied exertions of the six thousand and more voluntary club managers whose devotion cannot be overpraised. To them and the pastors we owe a debt of gratitude beyond words. We have believed, as thousands of them have felt, that in getting clubs for *MISSIONS* they were engaged in missionary service of a distinct and real kind, for they were building up the home base in the only solid way, through the spread of missionary information.

The Editor of *MISSIONS* has endeavored faithfully to hold the magazine to its primary purpose—to make the mission fields and the missionaries known to the constituency; to educate the readers concerning the non-Christian and the so-called Christian lands; to bring the gospel testimonies from all fields; to present every month a visitor that should carry some new light and help and inspiration into every home it entered, greeting parents and children, providing meat for grown-ups and milk for the little ones; to avoid side issues and press the Great Commission; to have the world vision yet not overlook any patch in the vineyard; to preach the eternal verities and not come down from building the missionary wall to heed the Sanballats or other critics; to cultivate true denominationalism while cooperating joyously and heartily with all followers of Jesus Christ in all common tasks; to make missions interesting, impelling, integral in the life of our people. This has been the ideal. Of course we have come far short of its realization, but we have done our best, and thank God, the ten years of service have been years of rich blessing at his hands. We look back with thanksgiving, forward with cheer and faith and hope. The best is yet to be.

"Happy New Year!" to all readers and friends and fellow workers in all lands. And a particular greeting to the medical missionaries!

On the Practice of Prayer

One of the Commissions that made report at the Fortieth International Convention of the Young Men's Christian Associations, held in Detroit in November, was significant. It was the Commission on the Practice of Prayer, appointed to gather information out of the experience of the directors, officers, and members of the Brotherhood, which might lead to the discovery and use of fresh sources of spiritual power. We wish that a similar Commission might be appointed by our Northern Baptist Convention, and indeed by every Christian denomination. The report of this Commission is full of suggestiveness.

The scope of inquiry was not the theory but the practice of prayer. The Commission says the Brotherhood has always believed in prayer, taught the duty of intercession, and relied upon the working power of prayer. It is prayer in the life and work of the Brotherhood that is to be considered. These were the questions: Do the leaders of the Movement pray? Does prayer have a place in the life of the membership of the Movement? If so, how large a place? How may the development of this dynamic spiritual method be best promoted throughout the far-reaching life and varied activities of the Brotherhood? Substitute Church for Brotherhood and Movement, and the questions are equally in place, and equally important?

First noting the widespread conviction that the present hour constitutes a unique challenge to prayer, and finding this challenge in the regular work of the Associations, in the peculiar dangers of the hour, and in the post-war opportunities, the Commission next considers where prayer is practised, discovering from the replies received that in special campaigns and crises prayer is widely and fully practised; that retreats for prayer have enriched the life of those who have attended them; that the devotional period in state staff conferences, in local associations, and in special groups has been of the greatest spiritual help. One report says, "Practically our entire staff of fourteen men observes the Morning Watch." The religious work of that Association would be worth knowing.

Most valuable suggestions are given for promoting the practice of prayer, beginning with the removal of hindrances, such as sin in the life, a critical spirit, formality, and being too busy. The necessity of leadership and the helpfulness of proper facilities and of prayer literature are noted, and it is recommended that special places for prayer be provided. Two of the recommendations indicate the practical character of the report. 1. That all departmental secretaries in local associations, physical directors, and boys' secretaries in particular, be reminded of their duty to instruct in and inspire to

prayer great numbers of young men and boys under their personal guidance. 2. That at least one lesson on prayer be included in the list of topics to be studied and discussed in every Bible class of young men and boys and that otherwise the Bible classes be used as centers for the study and practice of prayer. The plan of a daily meeting for prayer for all groupings of employed officers, local, state, or national, was another recommendation.

We have said this much about this Commission's report because it is as vital to the church as to the associations that the reservoirs of divine power shall be drawn upon more largely through the channels of intercession and thanksgiving. Not theories about prayer, which all readily accept, but the actual practice of prayer—the prayer of the righteous that availeth much—that would bring about many of the reforms for which we long. The practice of prayer, if real, involves the practice of righteousness.

NOTE AND COMMENT

¶ If you like the new form of *MISSIONS*, send a postal card of return New Year greeting. If you don't like it, practice charity and give time a chance to work a change. It is possible for men, as well as magazines, to become larger.

¶ Well, the new paper has a name, after much serious thinking and discussion. A unanimous decision could hardly be expected in so important a matter, but now that it is settled we shall all soon become used to it, and nobody will have to explain what it means. *The Baptist*—that is the name, without any limitation or qualification. And Doctor Crandall has accepted the position of editor-in-chief. A host of friends will congratulate him upon the honor that has come to him as the crowning of a long and notable career as preacher and writer and citizen—"a good minister of Jesus Christ." Doctor Crandall for many years wrote the leading editorial of *The Standard*, although the secret was well kept and only those on the inside knew who treated so intelligently and interestingly the varied subjects selected. "No man among us knows the denomination better than Doctor Crandall. He was one of the leaders in the organization of the Northern Baptist Convention. He has rendered notable service on our Foreign Mission Board and understands thoroughly and sympathetically the missionary problems of both the home and the foreign field. One of his recent services to the denomination was his biography of Doctor Morehouse. Welcome, friend of long years, to the editorial fraternity, and all success be yours in the new and heavy task to which you have been called!"

¶ Of course, *MISSIONS* and *The Baptist* will show the same kind of close cooperation that now characterizes all our denominational factors. Note that auspicious word. Where once it might have been factions it is now factors. We are publicity and promotion cogs in the great wheel that is to turn out a new brand of Baptists—informed, impassioned, ready for the large things which, as the loyal disciples of Jesus Christ, we have to do. We want to see the new paper measure up to that splendid standard set for it in the report that swept the board and gave forecast of what a boon a real religious journal of opinion—an interpreter of world events and of the denomination to itself—might be.

¶ When the new denominational paper appears, with its appeal to all our churches, there will be one aim that it will have in common with *MISSIONS*, and that is to be taken in every Baptist home in our entire constituency. That would be a record, and no living person can tell what such a consummation would mean for every higher interest we hold dear. The churches should consider carefully the putting of the club-rates for the paper and *MISSIONS* in the regular budget, so that every family should have the inspiration of these two visitors, one in purpose, distinct in method and manner. Read all about it on another page.

¶ "God has been good to us in the leaders granted for our New World Movement," says *The Standard*. To which there will be ready and hearty assent on the part of those who have had opportunity to watch developments.

¶ Do not fail to read the announcement on another page of the new *Book of Remembrance*. This is undoubtedly the finest work of its class yet produced, and its use in the homes of our people would go far to reestablish a family altar, and one with enduring interest as well as such personal benefit as comes only through the practice of prayer. The directness of appeal by some of our converts in lands we call heathen is disclosed in the remarkable prayer which we give elsewhere in this issue. To link the name of a missionary with one's intercession gives reality, and effects a point of contact. A praying church is a resistless church, and a praying member makes a praying church. Use of the *Book of Remembrance* by the pastor in the prayer-meeting would also prove an inspiration. The price is nominal, in order that every family may possess a copy. Mrs. Montgomery is a past-master in this type of Christian literature, and has outdone herself in this first inclusive prayer calendar, which takes in all our denominational and world interests.

¶ The story in this issue by Margaret Applegarth, "How Private Tom Made a Discovery," is one of the cleverest and most appealing missionary sketches seen in many a day. In putting this kind of missionary literature in the hands of the young people in the Sunday Schools the Foreign Mission Society is rendering high service. Send for it. This is only a sample of the fine series. We congratulate Associate Secretary Lippard on producing such admirable material. Read what is said about the Supplementary Lessons on another page.

¶ The grouping of illustrations in a striking manner on the central pages of this issue, made possible by this form of binding, known as "saddle-stitch," shows what can be done in the new form. The pictures disclose at a glance the remarkable rural church work done by a pastor who stayed; and described so aptly by Coe Hayne. This is the kind of work that should be multiplied all over our country. If a rural pastor, get in touch with Secretary Harlan, of the Home Mission Society.

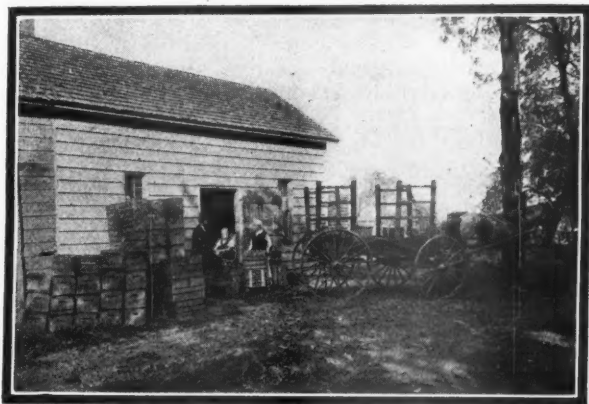
¶ Honor and large opportunity have come to Dr. Clifton D. Gray, editor of *The Standard*, in his election to the presidency of Bates College, Lewiston, Me., as the successor of President Chase, who died last spring. Doctor Gray will not enter upon his new duties until May, remaining with the denominational paper during its initial period. Bates is one of the smaller New England colleges that have made their influence felt around the globe. It has a fine body of students, as of alumni, and also alumnae, for it is co-educational. It has had but two presidents, each dying in office after remarkable service. Steady growth has marked the later years, the campus is spacious and beautiful, with its wealth of trees and an attractive group of buildings, including one of the finest chapels in the country. Called to a position of great responsibility, Doctor Gray will have full chance to prove his ability as educator, and we wish him the largest measure of success.

They Came Among Them to Stay

THE STORY OF A COUNTRY CHURCH WITH A COMMUNITY SPIRIT

BY COE HAYNE

PASTOR after pastor came among them, only to go away after a brief sojourn. And nobody blamed them for going. When the last pastor was about to depart they put a seven-hundred-dollar mortgage on the parsonage in order to pay the last cent of salary due him. They were very honorable that way. Furthermore, they had a feeling of pride because no mortgage ever had been placed upon the church property itself. And now there was nothing



A FRIENDLY WAYSIDE PASTORAL CALL

more to do but sell the church and parsonage and cease to exist as a Baptist organization.

That was the Baptist situation at New Monmouth, N. J., seventeen years ago.

One Sunday morning the pulpit was occupied by a "supply for five dollars." There was action in this man's message which somehow fanned into a flame the dying courage in the hearts of his listeners. Somebody—maybe it was the board of deacons—called a church meeting. It took real courage, admirable, God-given courage, to make the motion that "Brother Sutphin be extended a call as pastor of our church." Twenty-eight votes were cast; sixteen were "for," eight "against," and four were blank. A salary of four hundred dollars was agreed upon. The deacon who served as church clerk was an honest man. He wrote Mr. Sutphin that he was ashamed of the kind of call the church had instructed him to send. But the minister read one portion of the deacon's letter several times. That which gripped his heart mightily was a postscript at the bottom of the page. The writer of the letter, led by an all-wise Providence, begged Mr. Sutphin to accept the call.

So the new pastor came upon the field. That was seventeen years ago. He is there today. Asked what had appealed to him as the most important thing when he first came upon the field, he said, "I made up my mind to stay ten years."

Broken in health and with his hearing all but ruined, Archibald Sutphin had given up a city church in Michigan to seek rest and health back on the old farm in New Jersey. He accomplished his first manual labor crawling on hands and knees, gratefully accepting the strength that came to him from day to day. After a year spent close to the soil, he began to supply the pulpit of the Baptist church of New Monmouth; in two months came the call to become pastor on that field.

At the end of the first year the deacon, who also served as clerk, handed Mr. Sutphin the draft of a church letter which later he would submit to the church for its approval. Mr. Sutphin read it.

"Why do you say here that the church is discouraged?" he asked.



HARVEST TIME IN A DOUBLE SENSE

"Why, I don't know," admitted the deacon.

"Are you discouraged?"

"Not what I might say discouraged, now that I come to think about it."

"Then why say so?"

"I've written it that way for a good many years, and it just naturally occurred to me to put it in."

"I'm not discouraged," said the pastor. "In fact, I've every reason in the world to feel encouraged. How about you?"

"I feel the same way and I know others in the church who do. I'll just change this."

So the letter written for the associational minutes that year contained a clause or two implying the conviction that there were reasons why Baptists in New Monmouth should feel encouraged to go forward, performing their particular share of kingdom tasks with joy.

Let's hold to that little word *joy* for a moment.

Joy! There are certain conditions of soil and climate which every plant requires in order to reach perfection. Indeed, some go so far as to say that plants thrive best in an atmosphere of love, other conditions being equal. A true gardener is a lover. His supreme joy is found in making things grow. Love is patient; a gardener is willing to plant and dig and water and wait; and not only is he patient while he watches his plants thrive under his hand, but there is no season of the year that is not a joytime for him. A seed catalogue may be a classic in his eyes while the icy winds of winter rattle the shutters of his cottage windows.

A few steps along the shaded highway take one from the church to the parsonage. Perhaps we should have taken this little stroll earlier in the story. For the spirit which dominates this home is that which I have tried to describe. Both members of it possess the happy qualities of mind and heart which must be had by the successful gardener.

One day Mrs. Sutphin was riding on the trolley from Red Bank to her home in the country when the conductor noticed that one of her purchases was a tiny, withered rose-bush.

"A fool and his money soon part," said the conductor jokingly. "It will be a long time before that bush comes to life."

"Please come and see for yourself some day," said the lady of the manse, with her usual optimism.

The little plant for which Mrs. Sutphin paid a dime was placed in the soil it liked best. Last summer its branches covered the front of the veranda of the parsonage, and the little daughter of the conductor is a member of the Cradle Roll Mrs. Sutphin has fostered. Thus all flowers bloom alike on this parish. From an arbor of roses she may look out upon a highway traveled by young men and young women, some of them fathers and mothers, who once were her Cradle Roll babies.

Some years ago Mr. Sutphin planted several fruit trees and grapevines. Today his breakfast-table is graced by the delicious products of his labor. With the foresight of a gardener he began early to plant the seeds which long since have yielded bountifully in the harvest-field to which he was called. A study of the church-membership reveals the interesting fact that of a membership of two hundred and fifty at least fifty per cent are persons less than thirty-five years of age, while forty-five per cent of the constituency is under twenty-five years of age. Seventeen years ago these present-day church workers were being trained in the Sunday School and in social clubs under the guidance of the pastor. He organized a young men's class and Mrs. Sutphin organized a young women's class. He is now devoting his attention to the entire Sunday School while she is working with her "third batch" of young women. From the outset the Sunday School was made the real feeder of the church. Meanwhile the church was blessed with two superb Sunday School superintendents—Daniel B. Frost, who served for twenty-five years, and John N. Hillyer, the present superintendent.

Very early in his ministry Mr. Sutphin became wedded to the idea that the church must exist for the

community or cease to exist. He puts it this common-sense way:

"As soon as the people of a community begin to feel that the church is living on the community, the church is going to die, for the people are going to desert the church. But as soon as the community gets the idea that the church is serving the community, the people will support the church."

Through the years Mr. Sutphin has made himself indispensable to the community. An incident which throws a world of light on the spirit of the man happened the other day. A little boy in the neighborhood broke his cart. "Never mind," said his chum. "Mister Sutphin will fix it."

The idea that the church exists to serve the community is not a theory which Mr. Sutphin merely keeps on file; he has worked it. He believes that the church should serve the community in everything in which his parishioners legitimately can engage. Like every wise pastor, he preaches not only the gospel, but the application of it, and for him this means preaching good farming, good citizenship (politics), good housekeeping, good business, good schools, etc.

Backed by the Usher's Union, an organization of young men, the pastor a few years ago inaugurated a series of lectures on farm topics. The speakers were secured principally from the New Jersey Agricultural College at New Brunswick. A stereopticon was used. These lectures proved to be immensely popular. They were attended by the grangers within a wide area, irrespective of church affiliations. In thus bringing together the best thought and practice in the science of husbandry, the church attracted the attention of the most progressive farmers in the community, and they gave an enthusiastic reception to the idea of holding annually a farmers' institute in the church. The pastor became a member of the Monmouth County Agricultural Society, and Mrs. Sutphin became a director of the Department of Home Economics of the same organization.

The social life of the church has been happy and wholesome. At the beginning of Mr. Sutphin's ministry at New Monmouth, socials were held regularly in the parsonage. The pastor and his wife dared to entertain often, even when the salary was less than five hundred dollars a year. The deacons and their wives were entertained; the trustees and their wives were entertained; the officers and teachers of the Sunday School were entertained. Indeed, the hospitable couple who resided in the parsonage invented occasions of all sorts to bring the people together in their home.

The pastor and his wife became the promoters of good times. In former days hayracks and fruit-trucks were filled with picnickers; last year twenty-five automobiles and one auto truck were used to convey the members of the Sunday School to Asbury Park for their annual picnic. Until the call of the nation took away many of the young men, a field day was held annually on Thanksgiving Day, following the sermon. On the highway and in the corn-field in front of the church, foot races, jumping contests, and other individual feats of skill and strength, as well as group games, were conducted.



HE KNOWS THE VALUE OF A GOOD WORK-BENCH TO A RURAL PASTOR

The monthly socials conducted by the young people are models of their kind. They furnish opportunities for the development of the latent talents of the boys and girls and young men and young women of the community. At first these programs were held in the parsonage, but during recent years the community house, built adjacent to the church, is the gathering-place of the young people. Seldom is outside talent secured for these monthly affairs. The program, usually consisting of recitations, little dialogues, instrumental and vocal solos, community singing, games, not to mention the refreshments, serve as a magnet

more powerful than the movies, which can be reached by paying a seven-cent street-car fare.

At one end of the social hall is the community kitchen. The ladies of the church are capable of furnishing a royal reception and a magnificent dinner for any occasion. It is generally understood that the church and community house are open to the public at any time. School meetings, G. A. R., and other fraternal reunions have been held there.

The "Annual Roll Call" is an event anticipated with pleasure by young and old in the community. No efforts are spared to make this the red-letter day of the year. Outside speakers—the best obtainable—are secured. The program is advertised weeks in advance. Neighboring pastors are sent special invitations. It is held in February, when work in the orchards, fields, and truck gardens will not prevent the farmers from attending an afternoon as well as an evening session. Supper is served at six o'clock, followed by a "social hour." Four committees work valiantly for the success of the occasion; the Supper Committee, composed of nineteen women, is no less important than the Program Committee, the Reception Committee, or the Music Committee. The Sixteenth Annual Roll Call was held February 6, 1919. Viewed from several standpoints, it was a memorable one. The church was out of debt, the community house having been completely paid for without outside aid. The pastor was being paid a living salary. Missionary apportionments were met. Creditable amounts had been raised for Armenian and Syrian relief and for united welfare war work. Twenty-one young men had been sent into military service at home and overseas.

Every rural church has its own problems. It is not urged here that the methods used by one church to overcome its handicaps will bring another out of the wilderness. It is the desire of the writer simply to call attention to the record of a church which was discouraged and broken down, handicapped in reputation as well as in spirit, handicapped as to location (restricted area on account of four other Baptist churches within a radius of a few miles), and handicapped as to equipment, yet willing to follow the leadership of a far-seeing pastor and accept a program of service, gaining strength year by year.

What We Withhold

Protestant church-members number one-fourth of the entire population of the United States.

Their proportionate part of the annual income of the nation is over ten billion dollars.

As a matter of fact, their actual income must be much larger, as they include a large proportion of American-born, highly-educated, sober, efficient, and well-to-do men and women.

Let it go at ten billion dollars, call that the annual income of Protestant church-members.

If, in acknowledgment of their stewardship to God for every penny, all these church-members tithed, the annual gifts for purposes of the kingdom of God would be one billion dollars.

Protestants now give for church support and the various missionary causes less than one-third of this amount.

"Will a man rob God? Yet ye have robbed me. How have we robbed thee? In tithes and offerings."

Northern Baptists number about one-sixteenth of the entire Protestant communicants.

Their income each year therefore is at least \$625,000,000.

One-tenth of this would be \$62,500,000.

Think it over!

Compare it with the total now given by Northern Baptists. Then think again.

HELEN BARRETT MONTGOMERY.



1. THE BAPTIST CHURCH AT MONMOUTH, N. J., REV. J. SUTPHIN, PASTOR. 2. HOW MRS. SUTPHIN TRANSFORMED A BARREN PORCH INTO A BOW-
PARSONAGE. 5. THE LADIES' AID BUSY IN THE WELL-EQUIPPED KITCHEN. 6. THE JUNIORS' OFF FOR A PICNIC OUTING. 7. THE



ARCH INTO A BOWER OF BEAUTY. 3. PASTOR AND WIFE, AND A NECESSARY ADJUNCT TO THE FAMILY. 4. A GENUINE MOTHER'S MEETING AT THE
PICNIC OUTING. 7. THE PASTOR'S BIBLE STUDY CLASS, READY TO DISCUSS AND DEAL WITH ALL PROBLEMS, RURAL CHURCH OR OTHERWISE

Do They Need Medical Missions in China?

READ THIS BRIGHT LETTER FROM MISS MARIE A. DOWLING AND SEE

THOUGH my duty these days is to stay in Shaohsing to supervise the building of the Women's School, or rather its enlargement, yet other demands came calling me to Kong-ko-bu, one of our out-stations. Mrs. Ufford supervises the girls' day schools, but because Mr. and Mrs. Nasmith have gone home on furlough, leaving the city boys' boarding-school to Mr. and Mrs. Ufford's care, I went this time to initiate a new teacher into a new Girls' Day School, the first this village has ever had for girls, either Christian or non-Christian. Ours is half-way between, because it is supported partly by our church and partly by the people. We have the Bible there as a text-book, and the teachers are all Christians but one, who is an enthusiastic Bible student, and he wants his wife to learn the Bible too. This man's Bible lies out in plain sight on his study table. He is one of the leading men of the town and is a scholar.

Yesterday they had the opening exercises, and to-day over thirty pupils came to be the pioneer girl students of Kong-ko-bu. Their teacher is a graduate of one of the high schools of Shanghai, and a nice, bright Christian, but it is not the easiest thing for her to leave her friends to go alone among strangers into the crudities of a conservative country village, and so she has been having many struggles to keep up her courage and to keep back the tears. I did feel sorry for her, and yet glad that she had this opportunity to develop her spirit of unselfishness. She has already been beaten because she refused to worship at her mother's grave, and now she is learning that there are other ways of witnessing for Christ, even harder than to take a beating. She is learning that *just to be daily unselfish is one of the most vital and most difficult ways of glorifying God.*

Chinese students take on culture and refinement very quickly, but few are willing to surrender themselves again to the old type of living; which is quite right; but we do want them to rejoice in the opportunity to go back to lead out their less favored people into the larger life. I hope this girl will learn the joy of a surrendered life through this experience of the real tests of service.

China still has a long way to go before she gives up her idolatry and superstition. Just now many parts of the country are suffering from cholera. Our city is no exception, for hundreds have died during the past two months. The wonder is that so many can live with so much dirt and carelessness always around them. The longer I live in China the more I recoil from it, but not from the privilege of making known the gospel of salvation from sin and dirt. If only the people would be as zealous in cleaning up their streets and homes as they are in trying to propitiate the spirits, they would soon prevent cholera and many other diseases.

Often the streets are hung with paper, clothing,

money, and lanterns, as offerings to the spirits. Nights are made bright and noisy with lantern processions and open-air theatricals, and the days following, little children have their play processions and acting, and the more little red devils and spirit soul-catchers there are in the big people's parade the happier the little ones are in imitating them, for they delight in the grotesque. The other night I even saw incense-sticks stuck around in the ground to appease the ground spirits, and in every doorway were lighted candles, beside which were placed cups of water; and because of the lights many flies drowned themselves in the water. This water and the flies became holy and the water was used to bathe the eyes and make them bright and clear-seeing!

It is to be hoped that the new Girls' School will help to lead the people away from such blinding foolishness into the true light. Now that Miss Brittingham has come to us in Shaohsing, I shall hope to see the children's work develop, for with two of us in evangelistic work, one of us can always be in the city to keep things going. There have been so many things I have wanted to do for the children, but could not because of dividing time between country and city. The children are such responsive little creatures that it is a delight to work with them. And I enjoy the women too, for when they have the opportunity to study they are so grateful to think that at last they have a chance as well as others. One woman at Kong-ko-bu who is a very devout Buddhist says that she is seeking the truth wherever it may be found, and if she has been deceived in Buddhism she will seek further; so it is quite likely she will come with her daughter to our school, when it opens next February, so that she may make a study of Christianity.

There goes another idol procession now, more than a dozen gods, each in his own sedan-chair, and the people as they pass are bowing before them. This, too, is on account of the cholera. Just a little way back an old woman stood on the bank of the canal, telling someone to go quickly and bring some women back to pray to Buddha, for someone was dying, and perhaps if they would pray the life might be spared. Poor, distracted old woman, who does not know where to turn for comfort!

Now we have come to a blockade in the canal. A temporary bridge has been made, over which the idols I mentioned may pass. . . For the past hour dragons, idols, little boys dressed as dancing devils and priests dressed as spirits who catch men's souls, have been crossing the bridge. Now the temporary bridge is removed and we have just passed through. While the procession passed the Bible-woman and I have been telling the people how truly to rid their city of the plague, by cleaning streets and houses and keeping flies away from their food. But it doesn't make much of an impression. They say that after such a parade the disease is very much less.

Now I am going to suggest what I think is a good idea, and that is, for any friends at home who want photos from China to send me films, and in return I will send them pictures. My kodaks are $3\frac{1}{4} \times 4\frac{1}{2}$, and Eastman's Vest-pocket Kodak. Address me at American Baptist Mission, Shaohsing, China. . .

Another interval, in which the woman and I have had supper. As a rule I have been in the habit of eating Chinese food when in the country, and the same this time, only twice a day instead of three times, and today none at all. Perhaps you wouldn't think anyone would deliberately choose to eat ten-day-old bread from which the mould had been cut away each day for three days past. But that is what I did this time, for the Chinese food may have had something to do with my past illness. Next time in the country I shall take flour and baking-powder and have pancakes when the bread becomes stale. That means two weeks from now, when I go for a week of meetings in one of the villages. There is ever so much more of interest, but no time to write about it. Now for some French toast out of the last end of that loaf.

We work and pray that medical service may bring Christ to these men. The hospital in-patients are the best field that we have for the message of the gospel. The aim is to work with each patient personally every day, and keep an accurate record of his reaction to the Christian message, and of its effect upon him. From such records we try to decide what aspects of the gospel appeal most to the Arab mind. Just now we are trying out a new idea. Instead of going over different ground each day, some simple presentation of the gospel is taken, like the parable of the Good Shepherd, and the same ground is gone over every day for the patient's entire stay. The tours into the interior offer a unique evangelistic opportunity. On the Omon coast where no missionary had been for ten years, an Arab came for special Christian instruction. There is spiritual thirst in those desert cities, and in the wild Bedouin tribes.—Paul W. Harrison, of Bahrein, Arabia, in Missionary Review of the World.

Table of Protestant Medical Missions

	Foreign Men	Physicians Women	Native Physicians	Dispensaries	Hospitals
Africa	106	15	...	228	85
Japan.....	8	1	40	7	10
Korea	34	9	12	24	22
China	270	81	212	318	265
Philippines	14	2	9	18	10
Siam, Indo-China	13	...	...	20	10
Malaysia	1	1	...	...	...
Ceylon	1	2	...	9	4
E. Indies	8	2	3	31	31
India	122	159	51	376	183
Persia	13	6	1	17	10
Arabia	4	4	...	8	5
Turkey, Syria	48	10	18	50	35
Oceania	10	...	...	11	5
Latin America	19	9	...	38	10
Totals	671	301	346	1,155	685

Cooperative Work

There are two great fields of missionary work in which no one board operating alone can possibly meet the demands. Those are the fields of higher education and of medicine: the maintenance of colleges and universities, and the construction and support of hospitals. For this reason the foreign mission boards of several churches are cooperating in the support of such institutions.

By this method we save large sums of money; we maintain much more efficient institutions; we minister to multitudes whom we could not reach otherwise; and we present to the Orient convincing evidence of the real solidarity of Christianity. The impact is tremendous.

Our Share of the Capital Fund for Land, Buildings, and Equipment to be Secured by April 1, 1924

The Union Missionary Medical School for Women, Nellore, India.....	\$10,000.00
The Union Medical Missionary College for Women, Shanghai, China.....	25,000.00
New teachers and doctors.....	18,000.00

THE DOOR OF THE HOSPITAL IS THE GATE OF TRUTH

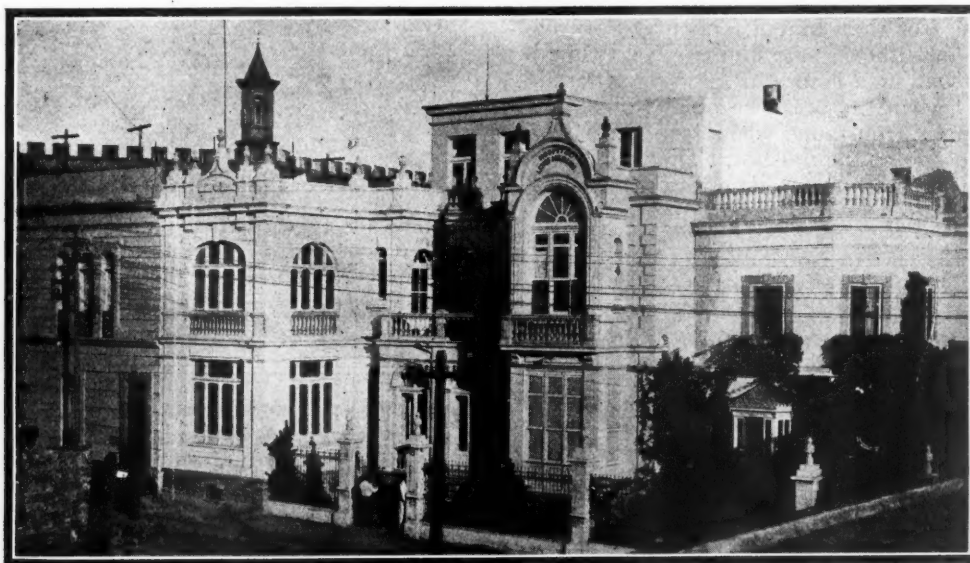


NURSES, FACULTY, AND VISITORS ON PORCH OF NURSES' HOME, A NEW BUILDING AT SPELMAN SEMINARY, ATLANTA, GA. IN MACVICKAR HOSPITAL THIS SCHOOL FOR THE COLORED PEOPLE, FOSTERED BY OUR HOME MISSION SOCIETIES, HAS ONE OF THE BEST-EQUIPPED MEDICAL SCHOOLS IN THE SOUTH

The Hospital "Latino-Americano" at Puebla

THE hospital at Puebla, Mexico, supported by the Home Mission Societies, has done a remarkable work under the charge of Dr. C. E. Conwell. He has made a name for the hospital and for himself by his own personality, inspiring confidence such as few Americans have won in Mexico. The authorities have favored him and his work in every possible way, during the period of uncertainty

"One of my upper-class patients stopped coming to see me, as she had been in the habit of doing, bringing with her her daughters. She stayed away about six weeks because the priest told her this was a Protestant propaganda center and she must stop coming. She grew worse and worse. A son died last week attended by some other physician. But proofs were too strong for the priest's advice. Her



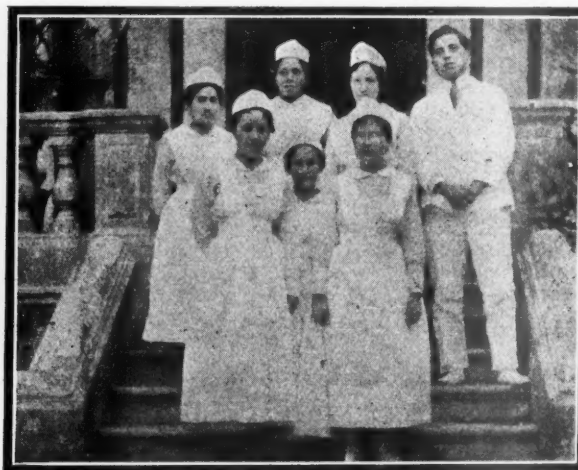
HOSPITAL LATINO-AMERICANO AT PUEBLA, MEXICO

and trouble. We are fortunate to be able to give his picture with that of Consul Jenkins, over whose kidnapping and subsequent arrest and imprisonment so much diplomatic difficulty has arisen, with all sorts of possibilities involved. In a recent letter Doctor Conwell, who never loses sight of the Gospel message in his work, gives these two incidents:

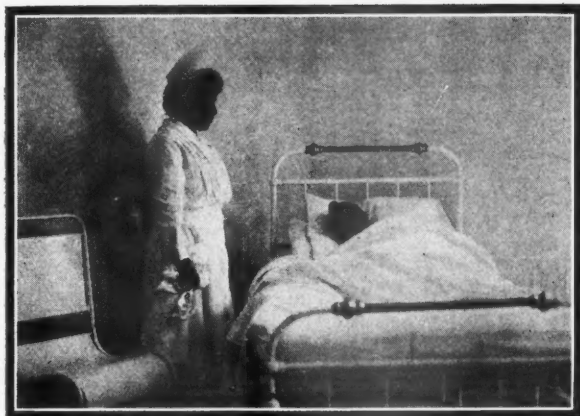
husband was given up to die by all the best doctors in town, and would have died if the Lord and I had not gotten hold of him. Now he is quite well. The wife came back day before yesterday in a bad condition, but she came alone. My office nurse says, 'Doctor, she did not bring her daughters because your religion is contagious.'"



DOCTOR CONWELL AND CONSUL JENKINS



PROBATIONARY NURSES AT PUEBLA



MISS HERNANDEZ AND PATIENT

A man from the state of Vera Cruz brought his wife here for an operation. His Catholic friends remonstrated with him, telling him she would surely die. He told his friends that he came to consult Doctor Conwell for medical advice and not on religious matters. His wife was operated on here and is doing well. Her husband is with her and both are very much pleased and are receiving the results of practical Christianity constantly. Thus, in spite of the very decided opposition, our work is steadily gaining in the minds of the upper classes because of its merits and because they see a real live Christianity put into practice. We do not force our re-



DOCTOR CONWELL OPERATING

The Hospital at Benedict College

This hospital, established at Benedict College for the students and late opened to receive some outside cases, has seventeen beds, with an operating-room and fair equipment. The hospital was opened in December, 1914, intended for students only. A course in nurse training was found to be necessary, hence outside patients were admitted. Enlargement is necessary. There are now nine probationary nurses, and six nurses have been graduated. President Valentine considers the hospital one of the most hopeful projects of the college at present.

Editorial Notes

¶ The Week of Prayer for the Churches has been fixed for January 4-11 by the Federal Council of Churches, in co-operation with the Interchurch World Movement. The general topic is An Awakened Church, with these divisions: Sunday, Awakened by her new opportunities; Monday, by national self-examination; Tuesday, by a vision of the world's need; Wednesday, by the new call for cooperation; Thursday, by a revival of family religion; Friday, by the call for workers; Sunday eleventh, by a rediscovery of the reality and power of prayer. This is an appealing program, and there ought to be such an observance of the Week of Prayer by our churches as will revive the custom and bring rich blessings. There is a freshness and suggestiveness in the announcements made by the Federal Council this year that marks a new day for the churches. Here is a sentence from the message to the churches:

"The awakened church faces a new world; 'that supplications, prayers, intercessions, and thanksgivings be made for all men' was never more needed than today. We greet the new year with desires and purposes, hopes and joys, larger than ever, as with clearer vision, deeper passion, richer faith, and greater courage, Christians move toward the unity of the Church in spirit and service."

¶ *The Missionary Review of the World* devoted a large part of its October issue to medical missions, with articles by our Dr. Catherine L. Mabie, Mrs. Caroline Atwater Mason, and P. H. J. Lerrigo, who dealt, respectively, with the Need, Equilibrium in Medical Missions, and Equipment. Distribution, Who's Who, Disease Prevention, Ridding the World of Leprosy, An Organized Fight Against Death, Training Native Doctors and Nurses, Philanthropy Promoting Health in China, Experiences of a Medical Missionary, Medical Work for Women in India, and Testimonies to Medical Missions, formed the subject of other articles. The number was of much value, and we are indebted to the *Review* for many facts of interest.



NURSES IN TRAINING AT BENEDICT COLLEGE

ligion on any one. Just because of the fact that we are winning these people we should keep our hospital, our staff, our native nurses, and everything about the place in the very best trim, so that we can always have something better to offer them than they could get anywhere else. So we thank each one who has had any part in sending us supplies, and would enlist your prayers and help for the future.

The native nurses are developing into a strong staff. It is proposed to employ some of them as visiting nurses, as a great opening for getting the gospel into the homes. They lead a busy life in the Nurses' Training School, which the Woman's Society cares for. Altogether our work in Puebla is of the best character and achieving rich results.

The General Board of Promotion, Chicago, November 11-13

ACTION OF GREAT IMPORTANCE TO THE DENOMINATION—FIXING THE BUDGETS FOR THE COMING YEAR—PLAN AND POLICY OF THE NEW DENOMINATIONAL PAPER—CHOICE OF AN EDITOR-IN-CHIEF—A NEW DEPARTMENT FOR ENLISTMENT OF LIFE—PROMOTING PROMOTION

BY HOWARD B. GROSE

AGAIN the Baptist leaders met by the lakeside, this time to hold the first annual meeting of the General Board of Promotion of the Northern Baptist Convention. Three long sessions a day for two days gave the General Board opportunity for discussion and action; while the Administrative Committee met all day on the preceding Tuesday, and conferences followed on Friday with state and other workers. There was much to be done, and committee meetings filled in the between-sessions time for many. The common feeling was that these were days for serious deliberation, for prayer, and thoughtfulness. While President Bond has a quiet way of keeping things moving, there is no sense of haste or wish to cut short any desired debate. The meeting was known to be one of great importance in the life and work of the denomination, and nothing of a small nature intruded itself. Much of the smoothness and harmony was unquestionably due to the spirit in which General Director Aitchison presented the various questions upon which opinions might easily differ. Much was due also to the spirit of the men and women who would not allow any side issues to stand in the way of the larger program and the definite purpose to prove worthy of this day, with its unusual calls upon all true disciples.

Of the one hundred and thirty-eight members of the Board, one hundred and thirteen were present, from all sections of the Convention territory, and many visitors added to the impressiveness of the gathering. The devotions were led by Dr. E. M. Poteat, who made them a real season of meditation and intercession. At intervals during the sessions there were pauses for prayer, with a keen sense of the dependence of all upon the Divine Spirit for guidance and power in the large undertakings outlined. One of the changes made, by the way, was that of the name of Doctor Poteat's department from the Promotion of the Religious Life to Prayer and Stewardship—which gives the proper definiteness to his work. A new department was created, the Department of Life Service, which is to devote itself to enlistment of life, working in close cooperation with the Board of Education, which has the colleges, universities, high schools, and academies as a special field for life enlistment. But there is a great field outside of the educational that needs cultivation and has been too long neglected.

In the opening session Doctor Aitchison outlined fully the plans already laid, frankly dealing with the unusual difficulties of getting under way, including

the printers' strike, which made it impossible to get out the literature as hoped. Undaunted, however, the workers were pushing forward and the churches would certainly respond in charity as well as effort to make Christian Enlistment Week the significant beginning of the New World Movement. He made clear the forward steps which every Baptist church, no matter how small its membership, is expected to take. A leading feature in the comprehensive and practical program is the division of the local church into the family groups of ten, already described in *MISSIONS*. After Christian Enlistment Week these groups should resolve themselves into Survey study classes, acquainting themselves with the actual state of Baptist work throughout the world. He spoke of the admirable new literature in process of production, including a series of seven booklets on "How to Use the Survey," with special reference to work with girls, with boys, with men, with women, with young people, etc. These helps are prepared under the direction of Rev. William A. Hill, director of the Missionary Education Department, and should find wide use.

In the afternoon session the General Director described the Interchurch World Movement program, which has something scheduled for each month. During November and December Interchurch state conferences were held, where picked men and women, chosen by state leaders, were taught setting-up methods for effective work in their home churches. In January there are to be Interchurch regional conferences for pastors only, held over the entire country, to which each denomination will send its own representatives, who, in addition to the Interchurch program, will meet to plan for their own denominational enterprises. In February and March come the county conferences for imparting the spirit and message of the Survey. And the culmination is set for April in the financial drives, though the dates for these will not be settled until January 12, at the all-board conference, in which the Baptists are entitled to one hundred and thirty delegates. That the drive of each denomination may be a spontaneous outgrowth, the special efforts of all leaders are directed in January to development of prayer and intercession; in February to the stewardship of getting as well as the stewardship of giving; in March to evangelism and life work; in April to the financial drives.

One of the lively episodes followed, when questions by the score were hurled at Doctor Padelford

concerning the one-hundred-million-dollar drive of the Northern Baptists. As secretary of the Department of Survey and Statistics, it was assumed that he would be able to answer any question, and he showed amazing familiarity with figures and facts which President Barbour, of Rochester Seminary, confessed had stumped him. It was all done in capital spirit, with glints of humor that saved the situation more than once, as when Doctor Padelford, after dealing with an intricate and involved case, said smilingly, "I hope you understand it now, for I am not sure I do myself." The new slogan suggested is, "As much for others as for ourselves," this being a better version than the ordinary "Fifty-fifty." Doctor Aitchison told how one small church in Illinois with less than two hundred and fifty members, in a town of 1,700 people, was unwilling to dally along until spring, so with valiant enterprise had had its own campaign, securing pledges for over fifty-three thousand dollars, in addition to its regular apportionment. Such sample churches would need to be developed, and they are a possibility all over the country. In immediate proof of this, a layman offered his church as a sample. "It may cost you five hundred thousand dollars," said Doctor Aitchison warningly. "Come along!" was the reply. That shows the spirit.

At two sessions the budgets of the different societies were presented, with impressive statements regarding the needs set forth in the amounts asked for. The state conventions and city mission societies were included, and the recommendations of the finance committee were referred to the administrative committee with power. Mr. Ayer reported for the Six Million Dollar Campaign that ninety-one thousand dollars was still lacking to make up the full amount, after counting in all reliable pledges, and he urged that all pledges be made good at once, as it was necessary to have the full amount in hand by December 31 in order to secure Mr. Rockefeller's additional two millions.

On Thursday morning Doctor Aitchison presented with deep impressiveness the Interchurch World Movement from its inception, the spirit that animated its leaders, the imperative need in this time for a solid Protestant front, and the relation between the Northern Baptists and this great movement. He showed how the conditions of the Denver Convention had been met, explaining with feeling what the effect was upon great and noble interdenominational organizations like the Y. M. C. A. and Y. W. C. A., the Bible Societies, International Sunday School Association, and other influential bodies, and disclosing the fine Christian courtesy and nobility with which they had withdrawn rather than have our own and other denominations remain outside. It was a masterly presentation, and if there had been any remaining dissent, it disappeared. Other speakers seconded him, emphasizing the enthusiasm with which it is possible for Baptists to work with these other bodies not only in surveys, conferences, and drives, but in presenting a united front against injustice and all un-American and un-Christian forces.

Mrs. John Nuveen, of Illinois; F. W. Fillebrown, of Rhode Island; Dr. John M. Moore, of New York;

and Rev. W. F. Ripley, of Colorado, were elected to the board to fill vacancies caused by resignations.

It was announced that thirty-two of the state conventions have voted to change the close of their fiscal year to April 30, so that the fiscal year of the Convention, Societies, State Conventions, and City Mission Societies may come at the same time. This will be a great advantage. It will be noted that the new fiscal year ends April 30 instead of March 31 as heretofore. As Secretary Bitting states elsewhere in this issue, this moves the Northern Baptist Convention along into June.

One of the most important reports of the meeting, in its bearing upon the future of the denomination, was that made by Doctor Padelford, as chairman, for the Special Committee on the new denominational paper which the Denver Convention instructed its Executive Committee to establish. That the report was able and conclusive was shown by the fact that while many had expressed doubts of one sort or another beforehand, when the reading was finished there seemed to be only one opinion, and that enthusiastic, and the action of the Administrative Committee, already authorized by the Board, was unanimously endorsed. The report is too long to be given in full, but our readers will wish to know its main points, and these we give on another page.

The closing session was given to the delegates of Baptist foreign-speaking organizations, who declared their purpose and desire to cooperate with the Board in its New World Movement. First came the Swedish delegates, representing three hundred and sixty-five Swedish Baptist churches in this country and contributing twenty dollars per member annually. Danish, Norwegian, and German delegates followed, the latter telling how the thirty-two thousand members of their General Conference aim to raise a million dollars in the next five years, and secured one hundred and eight thousand dollars toward it in less than half an hour at their last annual meeting. Doctor Antonio Mangano, wearing worthily the doctorate honors bestowed upon him by Brown, his alma mater, spoke of the Italian work, to which he is devoting his life. Secretary Franklin introduced Rev. Paul Kanamori, of Japan, a Salvation Army evangelist who has in the last four years won forty-eight thousand converts to Christianity. A man of rare spiritual power, he told simply how he preached his one message of God, sin, and salvation, day in and out, his large audiences being composed of new inquirers or old inquirers who came to hear again the words for which their hearts are hungry. The present ratio is one Christian in every six hundred in Japan, but with sublime faith the evangelist has a vision that within thirty years his land will be Christian; hence he pleaded for the prayers and visits of American Baptists. No finer ending was possible for a day that had meant so much. Surely there had come anew to us all a vision of the absolute necessity for a solidly cooperating and forward marching American Protestantism if the kingdom of God is to be established, and we are to continue to enjoy the liberty wherewith Christ makes free. Well will it be if we can perpetuate the spirit and atmosphere of this meeting throughout the year.

The Interchurch World Movement of North America

MORE than one hundred representative churchmen, laymen, and women from all parts of the country, attended the National Leaders' Training Conference at Atlantic City in November, to prepare the delegates who were to be formed in teams to address state conferences in December, and make clear to the people the needs in the home and foreign mission fields, the place of the church in the present industrial situation, and the Interchurch program of life-work and education.

The opening address of Dr. John R. Mott struck the keynote of the sessions: "The hour is characterized by the opening of doors, and never has pure Christianity looked into so many open doors as she does today." What applied to the United States in this respect could also be said of other nations, that this is a world-wide opportunity for the church. "The powers of the world literally, frankly, admit their inability to cope with the present world situation. Christianity comes best at a moment like this. It is the only religion in the world that has as a distinctive note the message of hope in the darkest hour. . . . New molds emphatically Christian must be found for this worn-out civilization, and I do not know of a harvest-field of men, where there has been sowing, where it is not possible today to have a reaping on a scale the like of which Christianity has never known."

The program of the conference shaped itself in five main divisions: World Need in the Light of Today, The Massing of Our Common Forces on National Issues, The Objectives and Goals of American Protestantism, The Marshaling of Our United Forces to Accomplish Our Common Objectives, and The Marching Orders of a Marshaled Church. The conference made a profound spiritual impression upon all in attendance.

WHERE SHALL WE GET TRAINED LEADERS

So far as it is possible to form any estimate from the figures of recent denominational surveys, the need of Christian workers for various fields that will be revealed by the surveys now being conducted by the Interchurch Movement will be something stupendous. One hundred thousand additional employed Christian workers in the next five years is a conservative estimate of what the need is likely to be.

To discover the educational institutions best equipped for preparing Christian leaders is the task of the American Educational Survey of the Movement. A good deal of the desired information is already available as a result of previous surveys, but it is found that much additional material is required. To collect this, elaborate schedules have been prepared which are designed to discover the educational standards, equipment, and financial resources of the various institutions, as well as the service they are at present rendering in the training of Christian leaders, or may be able to render in the future with additional assistance.

The individual point of view of each institution is

secured by a series of carefully prepared questions as to its possible needs. The answers are analyzed with a view of determining, first, just what the emergency needs of the institution are, or its needs for next year; and secondly, what its needs will be for carrying on its program for the next five years. The askings of the individual institutions will then be classified by denominations and referred to the appropriate denominational boards of education, which will approve or modify them. Finally, the askings of the educational survey will be brought together with those of the other surveys in determining the total detailed budget of the Interchurch World Movement.

GREAT DRIVE FOR CHRISTIAN WORKERS

The Life-work Department of the Interchurch World Movement, which is endeavoring to coordinate all evangelical agencies having to do with the discovering, enlisting, and training of the employed workers required for the Christian program at home and abroad, plans country-wide activities for the first quarter of 1920.

Plans have been laid to hold 2,500 county conferences, besides a series of meetings for high-school students. Between January 15 and April 15 it is also hoped to hold interdenominational student conferences in five hundred or more colleges, and sometime between January 1 and May 1 there will be a number of conferences for men who have been out of college two to four years.

Secretary Lansing Accepts Leadership

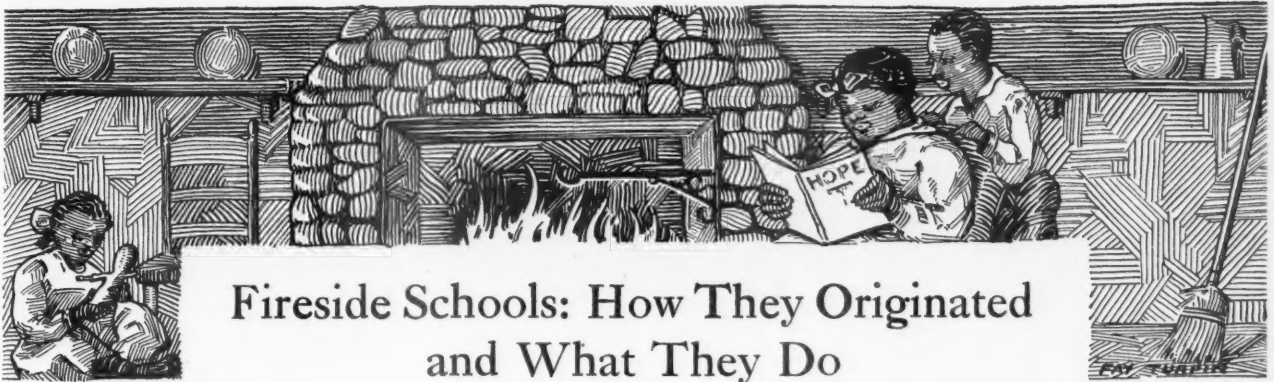
Secretary of State Robert Lansing has accepted the position of chairman of the General Committee of the Interchurch World Movement of North America.

In his letter of acceptance to Dr. William Hiram Foulkes, vice-chairman of the executive committee of the Interchurch Movement and general secretary of the New Era Movement of the Presbyterian Church, Secretary Lansing said:

"I am highly honored by being selected to lead so great a movement of the Protestant churches of this continent and accept the position with the assurance that so far as I am able I will do my part in advancing a cause which appeals to every man who seeks a new and better world, founded upon the principles of Christianity."

Secretary Lansing succeeds F. W. Ayer, of Philadelphia, who, while he resigned the chairmanship of the general committee some time ago, is still actively identified with the Movement.

The general committee consists of about one hundred and fifty clergymen and laymen representing the evangelical churches and boards cooperating in the Movement. This body lays out the general policies of the Movement from time to time, while the details are entrusted to an executive committee, of which Dr. John R. Mott is chairman.



Fireside Schools: How They Originated and What They Do

Questionnaire

What is a Fireside School?

A Fireside School is a home institution where parents are teachers and children are pupils, all studying the Bible daily, with explanations found in *Hope* lessons, and reading books which will better negro life. In cases where the parent cannot read, the children are teachers.

What is "Hope"?

"*Hope*" is the official organ of the Fireside Schools, first published in 1885. It now has a circulation of 21,187 in thirty-five states, Canada, Africa, and Central America.

When and by whom were the Fireside Schools founded?

The Fireside Schools were founded in 1884 by Joanna P. Moore, to whom had been given the first commission of the Woman's American Baptist Home Mission Society in 1877.

How, when, and where did Joanna P. Moore begin her mission work?

In November, 1863, at Island No. 10, thirty miles above Memphis, Tenn., Joanna P. Moore helped care for more than a thousand "contrabands of war." She taught the colored soldiers, cared for children in orphan asylums, established Sunday Schools, missionary societies, and temperance bands, read and sold good books and Bibles in the homes, established a home for aged and destitute colored women, reading-rooms for negroes, and training-schools for mothers.

What organizations have been established as a part of the Fireside Schools?

Bible Bands, consisting of groups of people in the same church or neighborhood who meet together to review the Bible lessons in *Hope* and to report and plan Christian work, were first organized in 1884, and Sunshine Bands for children, meeting for instruction in Christian living and Bible knowledge, in 1891.

Who is now Superintendent of the Fireside Schools?

Ada F. Morgan.

FIRESIDE SCHOOL READING COURSE

FIRST YEAR

How John and I Brought up the Child.

For Mother. By J. P. Moore.
Bedtime Stories, Twenty-three Old Testament Stories for Children.
Beautiful Joe. A Fine Animal Story.
Young Folk's Book of Etiquette (Rules for Politeness).

SECOND YEAR

Up from Slavery.
Kind and True.
Ann of Ava.
How to Pray.
Life on the Farm.

THIRD YEAR

The Secret of Guidance. By F. B. Meyer.
Health Lessons. Tells How to Keep Well.
Love Stories of Great Missionaries.
Famous Men of Modern Times.

FOURTH YEAR

Light on Life's Duties. By F. B. Meyer.
Women of Achievement. (Sketches of six prominent negro women.)
Uganda's White Man of Work.
Home and Family.

BOOKS BY J. P. MOORE

In Christ's Stead, Miss Moore's Life.
Bible, Courtship, and Marriage.
Helps for Christian Workers.
Money, Money, Money, the Cry of the Church Today.

To strengthen and extend the work of the Fireside Schools close contact with other negro organizations is necessary. Miss Ada F. Morgan, in the course of the year, attends national conventions as well as smaller gatherings, and visits in many states. Her attitude toward present-day negro life may be gleaned from the following impressions. The reader will be especially interested in the student who learned faith "At His Mother's Knee."

Attitude Toward the Negro

PRESENT at the Y. W. C. A. conference of colored students were about one hundred and fifty women from forty schools. A unique part of the conference was the frequent season of jubilee singing as the students grouped themselves on the campus or on the balconies in the early twilight of the evenings. One who has known the colored student for years would be impressed with their improvement and with the high grade of deportment that Christian education is giving this race of people.

The Sunday School Congress partakes somewhat of the plan of a school of methods. In the departmental meetings the Home Department was my special line of work. One is at once impressed with the earnestness of the delegates and their great eagerness to get information. To recommend a book or paper that will be helpful to them insures its sale. It is pathetic to hear some of these colored sisters, with limited education, tell how earnestly they have tried to do the work that nobody is better prepared to do, and how they long for better prepared teachers to give the anxious people the information they crave, but which they are unable to give them.

It was my privilege to attend the Lott Carey Convention which met in Washington, D. C., and the National Convention which met in Newark, N. J. It may be said also that the women and men, although meeting in the same place and time, do not hold their meetings together.

It is reported that about 10,000 delegates attended the Newark convention. At these conventions, with representatives from all parts of the country, one has every opportunity to know how the colored people are thinking. White people, unaccustomed to attend conventions of representative colored people, would be surprised at the orderly and businesslike way things are done. They would also be impressed with the culture and education evident on the part of the officers and those on the pro-

gram, and with the ease, grace, and fluency of the speakers.

AT HIS MOTHER'S KNEE

While lecturing in the interest of Fireside Schools in one of the churches of a Southern city, I found that the pastor of the church was a former pupil of mine when I was connected with Selma University. As I saw him presiding with dignity, ease, and ability, I realized that we are still in the day of miracles. When this man came to Selma University, without money, seventeen years ago, he was an awkward, unattractive lad of thirteen years. His mother had died when he was seven years old, and his father when he was ten. He was willing to study and work, and pleaded to be accepted as a student. He was allowed to enter school, and by his own toil and the financial assistance of teachers, he completed the six years' course necessary to get his diploma. He was a plodding student but not brilliant. To finish this course seemed to me a great accomplishment for him.

But the goal he had set for himself as a lad of thirteen was not the goal he had as a graduate of Selma University. He saw greater things to be accomplished, and for their accomplishment he must have better preparation. Impressed that God wanted him to preach, he pursued a theological course in the theological department of Selma University and Chicago University. During this period he taught school and preached to support himself. In his teaching and preaching he discovered the need of medical help for his people. Not wearied with his struggle upward, he undertook the completion of a course in medicine.

My visit to his church caused him to rehearse some of his early struggles, attributing his ability to persevere during trying conditions to his childlike faith in God, which he had learned at

his mother's knee before he was seven years old. He spoke in appreciation of his theological training, but said as he prepared his sermons for his people the Bible lessons taught him in Selma University furnished him the spiritual material to pass on to his flock.

Ready Response

ONLY THREE MONTHS OF SCHOOL FOR CHILDREN in our land hardly seems possible. Yet in James City, N. C., the decision for a six months' session for negro children was not made by the authorities until last year. Every effort is being put forth to have the children attend regularly.

UPON THE OPENING OF BACONE COLLEGE this year, one hundred and one students had been refused on account of lack of dormitory accommodations. As many students as possible were accommodated by crowding together in the building. Then a little house on the campus was furnished, next tents were used, "and still they came." Only when the limit of the capacity of the dining-rooms and class-rooms was reached did admission cease entirely. "I just done been out there. Mr. Weeks he say there ain't no more room. I don't know what I do. I just go back home I guess," said a full-blooded Creek maiden.

TEN BEEVES AND ONE THOUSAND LOAVES OF BREAD were used to feed the seven hundred and fifty Indians present at the Western Indian Baptist Association where twenty-five Indians accepted Christ and were baptized.

"SPELMAN, LIKE ALL OTHER SCHOOLS, is overcrowded this fall. We have registered four hundred and seventy-five boarding students, and we are actually feeding and sleeping four hundred and sixty-one. It has been an easier matter to crowd four into a room designed for three than it has been to

feed four hundred and sixty-one in a dining-room designed for three hundred and fifty at the most. We have also registered three hundred and seventy-six day pupils. The class-rooms are as overcrowded as all other places. Chairs and stools are being used to increase the capacity of class-rooms. I have been giving you the numbers of those who have come. I am sorry that I cannot give the number of those who have been refused admission; two hundred or three hundred I am sure would be a low estimate.

"The spirit of the school is excellent. With but few exceptions, I believe, the girls appreciate being here and are doing what to them seems their best. The higher departments have larger numbers than usual. We tried to be sure not to refuse to take any who were ready for post-graduate work."—*Lucy Hale Tapley, President.*

THE MAGAZINE HOPE, THE OFFICIAL PUBLICATION for the Fireside Schools, has a circulation of 21,807. A prominent physician stated when he gave his subscription for HOPE: "My mother had it in our home when I was a boy. I was taught by those first missionaries sent down here. You could not be doing a better thing for our people."

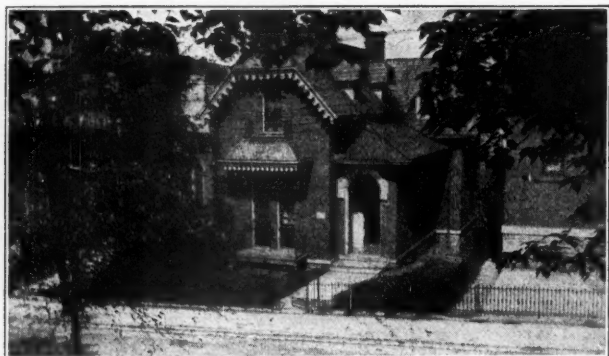
MORE THAN ONE THOUSAND NEGROES, following the riots in Chicago, were fed at the Olivet Baptist Church and many were given temporary shelter. As an outcome of conditions, a legal aid committee, composed of some of the best lawyers, was established to secure justice for the negroes.

A DONATION. "On Saturday evening a crowd lined up in front of the section house and demanded admission. The Italian proprietor bounded upstairs on the jump and, almost embracing me, called into my deaf ear, 'The peoples want to get in!'

"Although riots and lynchings had been the order of the day throughout the country, I did not flinch, but said quite coolly, 'Let them in. Unlock the door!'

"Up the stairs the mob poured, carrying, not Indian clubs and tomahawks, but pies and cakes, a crocheted centerpiece, a pillow cushion, vegetables, and one dollar in cash. Fortunately my new room was ready, if not furnished, and soon all were seated on the new linoleum. One man only was among the company, and on his head I placed my grand Indian war-bonnet. What a sensation this created! Everybody admired it. It did look more artistic and decorative than any hat I had seen in many a long day.

"The evening was spent in eating and drinking and laughing and complimenting one another. A heartfelt prayer was offered, and then one by one the little happy band passed out into the darkness, carrying babies, empty bas-



FIRESIDE SCHOOL'S HEADQUARTERS, 612 GAY STREET, NASHVILLE, TENN., PURCHASED IN 1914 BY THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY. TRAINING CLASSES FOR CHRISTIAN WORKERS ARE HELD HERE

kets, and lanterns. Although born in a parsonage, it was my first donation experience, and I must say that not one of the funny, horrible experiences I had read about in connection with donations took place. We all had a splendid good time, and the little gifts were heart-offerings from the poor and needy which were appreciated more than gold, yea, than fine gold."—*Isabel Crawford.*

Losses in Porto Rico

GENERAL Missionary G. A. Riggs has sent an interesting account of the work of Miss Laura K. Dresser and Mr. Charles W. Tarleton, by whose death the mission in Porto Rico has suffered great loss. We regret that lack of space prevents giving the entire article. In the case of Mr. Tarleton, a full sketch of his going to Porto Rico at an advanced age and of his unusual service was given in *MISSIONS* some months since, Rev. W. A. Hill telling the story. Mr. Riggs says Mr. Tarleton has left an indelible influence on the Baptist work of the island. Though not young in years he was young in spirit. At seventy-three he found his place ready in Porto Rico, going at his own expense and using his small private income for his maintenance. After visiting our various stations, he offered his services to the general missionary, and proved to be just the one needed. A boarding department was essential to the success of the training school for ministerial students, and with his business training Mr. Tarleton grasped the situation and soon opened one. A college graduate, he was at home with the boys, and his work proved a success from the beginning. Then active physical training was needed, and Mr. Tarleton worked out plans for this, and but for his death there would have been started this year such a line of work. Not waiting for this, however, he found something for the boys to do to develop their sense of the honor of physical labor—a thing greatly needed in most Catholic countries. He was remarkably successful in all his dealings with young men, who admired and loved him, and would work for him even if they did not like it. They had perfect confidence in his Christian character. He was one to whom they could readily go with any difficulty and be assured of a sympathetic hearing. Further, it was found that Mr. Tarleton had not neglected his Greek during the years since he left college, so he was assigned a place on the faculty and successfully taught New Testament Greek. "Thus he made himself more and more necessary to the well-being of our institute life and a real part of the force of workers here in the island. He was never idle either in mind or body; seemed always to be planning something more to do."

He saw the need of a rest home for the missionaries, up in the mountains, where those working on the coast might have the reinvigorating air during the warmer months. He became active in the matter, from his meager income, proposing to donate the ground. When, by saving, he had put aside two hundred dollars, he said, "We must find a place for that rest home." When the site was finally secured, the next step was to get the building. It was his interest in this enterprise that cost him his life. Mr. Riggs says: "Our Woman's Society, which has a number of women workers on the Island, had manifested an interest in this project through their secretary (Mrs. Westfall), so we made an effort to secure money for the building. Each of our societies contributed an equal amount, which we felt, with our personal labor, would be sufficient to put up a modest house where we might take turns in going for a few weeks of rest." About that time the school vacation came and Mr. Tarleton felt that he must get up to the mountains and personally begin preparations for the building. There was only a native country home, with none of the accommodations or comforts to which he had been accustomed, but this did not bother him. When he found that the home custom was to close the house tight at night, he took his little army cot out on the front porch and slept there even against the troubled protest of the people. They soon learned to love and admire him, took a real interest in his welfare, and pleasure in having him in the home, though he spoke the Spanish but little. After the Summer Institute closed, he was anxious to get back to "Crestmont," as he called the place. Shortly before this he had his picture taken on his seventy-fifth birthday. It was on a Monday that he arrived at "Crestmont" again. Tuesday morning he left the home where he was living and went up to the hilltop to begin work. Soon after this a young criminal, who had noted on the previous day when Mr. Tarleton paid his fare to the automobile driver, that he had considerable money, attacked him from behind, so that he never knew who the man was. He seems to have been knocked senseless at the first blow; then the criminal, not satisfied, beat him about the head until he was in a terrible condition and doubtless considered dead. Perhaps two hours later sufficient strength came to enable him to arise and try to make his way home. He soon fell, but fortunately some one saw him fall and went to his rescue. Carried home, he was long unconscious, and when his senses returned could for a time remember nothing of what had happened. The police were suspicious, and later, when his memory returned, it was found that his money and watch had been taken. Prompt police activity soon brought the

arrest of the criminal, who confessed his crime.

Mr. Tarleton's progress was at first rapid, and his clean life told definitely in his favor. The wounds healed and the hospital doctors felt confident of his recovery. But when the time came for more active exercise, his strength was insufficient, and he became discouraged. His injuries were greater than supposed, and his age was against him. He lingered for some weeks, with constant interest in his work and the plans for the Rest Home. He was not satisfied with having furnished the land, he was now making active plans for furnishing one or two rooms in memory of his departed wife. But these desires were not to be realized in his lifetime. The end finally came peacefully. He had finished his work and been called on to a higher Rest Home prepared for those who are faithful here. His going has left a sorrow in our hearts and a vacant place in the work. He was one of God's nobleman, and his influence will abide.

Mr. Riggs also pays a fine tribute to Miss Dresser, who for eight years was a faithful worker in the southern part of the Island. In *Tidings* section recognition of her life and service was given at the time of her death. Mr. Riggs says that even before able to speak the language freely, the influence of her presence was felt powerfully among those with whom she labored, and before long the pastors and members of the churches in distant parts of the Island were speaking of her as one of the most consecrated Christians they had ever known. Her life counted greatly for her Lord. The loss of such workers is keenly felt in Porto Rico.

Concerning the work at large the general missionary says: "Porto Rico has been blessed through all these years with faithful, consecrated workers from the states. Solid foundations were laid by those who began the work, and almost without exception those who have followed the initiators have been sympathetic with the methods and the manner of building, so that the progress has been continual. Every one who has come to Porto Rico has apparently had as a chief desire the building up of Christ's Kingdom in this beautiful Island. New ideas have been brought in and put in practice, with the result that while in the essential plans there has been unity, yet there has been a diversity of carrying out these plans that has brought life and interest to the work. Through this change and yet likeness in essentials there has been a steady development of the native workers, a deepened consecration and greater desire for a work with solid foundations. This desire of the workers has in turn been passed on to the members of the churches, and those of us who have had the privilege of knowing the conditions

during a considerable number of years, have rejoiced to see a constant progress. We see the people more desirous of knowing the real teachings of God's Word, and then of putting them into practice in the church life; hence we see stronger churches, not always stronger in numbers—although quite a few of the churches are increasing in numbers—but in almost all cases there is a deepening of the Christian life and a widening of interest beyond their own little circle, out into the needy parts of the Island, with the result that they are striving to open new work; and the churches as a whole are maintaining one worker for the extending of the gospel in one of the more retired mountain districts."

Secretary Tomlinson Says:

Since its organization the pressure upon the Benefit Board has never been anything like that which exists today. The work which it has been trying to do has become more widely known and the large gifts which recently have come into its treasury have alike influenced many who hitherto have held back in applying for grants.

It is for this work that the board was organized, and we all rejoice in the splendid start which has been made. The task of providing for our worthy old soldiers of the Cross, however, will not be completed until the permanent fund amounts to at least \$12,000,000. Other denominations that began before the Baptists undertook to provide for their veterans have been aware of this. The Methodists have secured \$14,000,000, and are expecting to raise \$20,000,000. Other denominations are working on similar lines. The splendid gifts which have come to the Benefit Board have stimulated applicants, as well as donors, until the board is perplexed. It never needed help more than at this time, when it is also planning for retiring pensions, and at the same time is making more and larger grants than ever before. This simple statement apparently is needed, and I trust in sending it out all the good friends of the board will understand and appreciate the motive in doing so. Within the past month the board has made seventy-one new grants. It does not require a very skillful mathematician to know what funds we must have to produce an income sufficient to meet the conditions confronting us.

Extract from one of our latest letters from a beneficiary: "I cannot express to you how much it means to me, especially as I find energy failing and cataracts forming on both eyes. I had become almost discouraged, but your kind note cheered and encouraged me greatly, and strange to say it was received on the fifty-first anniversary of my marriage."

Oregon Prepares for Promotion

The following cheering words come from Dr. O. C. Wright, superintendent of missions in Oregon:

Enclosed find my check for five dollars, covering subscription for ten copies of *MISSIONS* beginning with the January number 1920. We desire to have these copies coming each month in order that we can give them distribution in our regular promotion work.

At our Baptist headquarters in the Tilford Building, Portland, we are expecting to make a display of our Baptist literature and, of course, could not think of omitting *MISSIONS*, which is most important of all.

We have just closed our most successful convention year and meeting. The convention assembled with the East Side Baptist Church, Portland, Dr. W. B. Hinson pastor. Their splendid new building was par excellence in point of convenience, attractiveness, and even of that peculiar thing we sometimes call atmosphere, which contributes so largely to the success of a convention.

The speakers were at their best: Mr. Bond, Mr. Singiser, Doctor Neil, Mrs. Westfall, Mr. and Mrs. David R. Graham, of Suifu, China; not to speak of equally fine talent which we have on the coast, but because they are home folks we are not so apt to give them publicity in mentioning the excellent features of our program.

Our convention closed its sixth debtless year with a comfortable balance in the treasury. The board has greatly enlarged the work for the ensuing year. Already we had provided a Promotion Committee that has been doing splendid work pending the ratification of our State Convention. The plan has been so thoroughly talked through by the Baptists of our state that when amendments were offered to our constitution making provision for the Promotion Committee they were passed unanimously and with enthusiasm.

We enlarged our present Convention Board of Managers by adding the ranking officers of the Columbia River District, which for this year gives us the two vice-presidents of the Foreign and Home Societies, respectively, of the Columbia River District, the Women's Society of Oregon represented by the president, the president of the Baptist Young Peoples Union of Oregon, and the three members of the General Promotion Board residing in Oregon.

We retained our Executive Committee of the Board of Managers, but in the future their work will be mainly administrative. In addition we appointed a Committee on Promotion, consisting of nine members, whose duty will be that of promoting the interest of the Northern Baptist Convention as represented by the General Promotion Board.

The executive secretary of the State Convention becomes the executive secretary of the Committee on Promotion; that is to say, his field of activity is simply enlarged even as the scope of service of the Board of Managers was enlarged, by adding the members noted above and appointing specifically a Committee on Promotion.

The Committee on Promotion will have monthly meetings and be practically independent, although in case questions that vitally concern the convention arise, these will be subject for disposal to the entire Convention Board, of which the Committee on Promotion is a part.

The provision was also made for the executive secretary to be the collector of the contributions of the Oregon churches for all general denominational purposes as represented by the societies and boards. All the funds so received will be deposited in the account of the Oregon Baptist Convention Promotion Board, and will be drawn in favor of the treasurer of the various societies, including the State Convention, so that there is no favoritism shown and each month each society concerned will receive what is due it from the funds entrusted to the Promotion Board of the State Convention. We believe the plan as described above meets the conditions very adequately for our state and at the same time fulfils the conditions imposed by the agreement at Denver. It provides unity within our state, yet distributes responsibility, so that we hope real efficiency may be achieved.

We have practically all of our associational boards now organized and our churches are busily engaged in organizing Promotion Boards in their local organizations. One feature we are insisting upon is this: a secretary of the Promotion Board in each local church who shall be responsible for receiving the communications of the National Board of Promotion as well as the State and Associational Boards. Literature and communications of all sorts will be sent to this secretary, who will be responsible for its distribution to the committees of the church and the membership in general. That I believe has been our weakness in the past, and if we can get in every church someone who will take seriously this important task and thus establish a point of contact with every local church we will have accomplished a distinct advance in the promotion of our work.

*NOW IS THE TIME TO
ENLARGE YOUR CLUBS FOR
MISSIONS. FIFTY CENTS A
YEAR FOR THIS GREAT
MAGAZINE.*

Who's Who in Our Medical Missions

BURMA

On October 12, Dr. H. C. Gibbens sailed for Burma to begin his third term of service in the southern Shan states. Doctor Gibbens will return to Mongnai, where work is conducted among Shans, Taungthus, and several Karen tribes. In this region the Shans are strong Buddhists and difficult to reach, yet the doctor in his teak hospital and dispensary is slowly breaking down the barriers.

Miss Martha J. Gifford, M. D., has recently been appointed medical officer of the leper asylum at Moulmein. She has been on the mission field since 1916 and is in charge of the work of the Mitchell Memorial Maternity Hospital. She has done a wonderful work on this field and been richly blessed.

Over eight thousand patients were treated last year by Dr. Robert Harper and his assistants in the mission hospital at Namkham, the town dispensary, and the outstations. That the government appreciates Doctor Harper's work is indicated by the fact that he has been in charge of the military and civil hospitals at Pangkham.

From Taunggyi, the latest Shan station to be opened, Dr. A. H. Henderson travels around the surrounding country among the people preaching, distributing literature, and healing the sick. In 1893 he first arrived in Burma, and during all these years he has rendered service of inestimable value.

ASSAM

The two dispensaries at Tura and Bagmura, under the care of Dr. J. A. Ahlquist, treated almost four thousand patients last year. Besides these, Doctor Ahlquist has cared for about five hundred people on his tours in the district, house calls or visits to his bungalow. Many people can already testify to the valuable work of this man, who has been on the foreign field only two years.

During his furlough last year Dr. J. R. Bailey was assigned by the Y. M. C. A. to work among the Indian labor battalions in France. Having returned to Assam, Doctor Bailey is continuing his medical work with the Nagas in Impur, the most isolated station in Assam. Among this ignorant, degraded, needy people there are vast opportunities open to Christian workers.

At the request of the Assamese Government, Dr. G. G. Crozier was designated to Manipur last year as acting civil surgeon. It is hoped that the service rendered by Doctor Crozier will make possible a definite opening for missionary work in Manipur State. Recently Doctor and Mrs. Crozier toured through certain sections and found the

opportunities for service vast among these people, ignorant as they are of the rules of hygiene and sanitation, and in need of skilled medical treatment, education, and particularly of Christianity.

Dr. H. W. Kirby, who first arrived in Assam in 1902, has recently been designated to Jorhat, not only to take care of the medical work of the station, but also to look after the health of the many students in the Jorhat Christian schools.

In spite of the fact that teaching in the station school at Kohima and the revision of Saint Matthew and Saint John have been demanding the chief attention of Dr. S. W. Rivenburg, he has found time to do considerable medical work in homes and in his office. Doctor Rivenburg has been a medical missionary for more than thirty-five years.

SOUTH INDIA

Dr. Lena A. Benjamin and Dr. Anna Degenring have had a large part the last few years in establishing a reputation for the well-equipped, centrally located women's hospital at Nellore. From modest beginnings the medical work at Nellore has developed in such a way as to command the respect of the government and the confidence of the caste people who are found in ever-increasing numbers among the in-patients. With the Ford car sent out by friends in America the two doctors are able to tour among the surrounding villages.

Dr. Marion E. Farber has been conspicuously successful in winning free access into both Mohammedan and Hindu homes at Mahbubnagar. In 1913 she started practically a new medical work with only enough equipment for a dispensary, but from time to time additions have been made, until now she has a well-equipped hospital.

Dr. Maud Kinnaman, who sailed for south India in 1917, is a faculty member of the new Union Medical College for Women, established at Nellore. In her present position as lecturer and foreign helper, Doctor Kinnaman will be able to come closely in touch with these brave Indian girls.

Mrs. F. H. Levering, M. D., then Dr. Ida Faye, began to dispense medicines to the sick from her living-room at Nellore and to operate in her sleeping-room. Later Nellore was selected as the most desirable station for a woman's hospital. Although Doctor Levering has gone with her husband to Secunderabad, she is still well remembered by many women in her old station.

Dr. C. R. Manley is very much interested in starting a child-welfare

movement at Ongole, which he hopes will decrease the large infant mortality. After he passed, his language examinations, Doctor Manley took charge of the Clough Memorial Hospital and Pasadena Dispensary during the furlough of Dr. J. W. Stenger.

In 1904 the Etta Waterbury Hospital was opened at Udayagiri under the care of Mrs. F. W. Stait, M. D. The people of the region are sunk in heathenism and it is difficult to win them from their old superstitious practices, yet the workers in the hospital are demonstrating in concrete form the teachings of the gospel.

Dr. J. W. Stenger, the senior doctor in the new Clough Memorial Hospital, sailed back to south India the middle of November. He will soon be at work in the new well-equipped modern hospital at Ongole.

Dr. Florence R. Weaver, who is on the staff of the woman's hospital at Nellore, was able to keep the hospital open during the illness of both Doctor Benjamin and Doctor Degenring. It was done, however, at too great an expense to herself and the cause.

In a land where doctors have always been regarded with suspicion, men and women of all castes come to Dr. J. S. Timpany for aid. The senior medical missionary in south India, he has served the Telugu Mission for over twenty-five years, and with inadequate equipment has been doing a great work in the general hospital at Hanumakonda. For some time he was the medical examiner for the Hanumakonda recruiting district.

BENGAL-ORISSA

Dr. Mary Bachelor, who first arrived in Bengal-Orissa in 1876, has care of the Sinclair Orphanage in Balasore. She also devoted considerable attention to the Dorcas Smith Widows' Home.

Dr. H. R. Murphy, at present in this country on furlough, has for several years been stationed in Midnapore, the largest city of the Bengal-Orissa field. Because of the scarcity of workers and consequently the many demands along educational lines, Doctor Murphy has been able to do little medical work except for the Christians.

SOUTH CHINA

During her first term of service in south China, Dr. Edythe Bacon was in charge of the women's hospital at Kit-yang. In 1918, when she returned to this country on furlough, she was appointed contract surgeon in the United States Army, with the status of first lieutenant. Doctor Bacon was the first woman physician to receive such appointment.

Dr. Mildred Scott went to Swatow in 1913 to relieve her grandmother, Dr. Anna Scott, one of the pioneer medical

missionaries in China, who for twenty-five years rendered such conspicuous service in the South China district. When Dr. Mildred Scott came back to her native land on furlough she was married to N. H. Carman. With her husband she will probably sail for Swatow the first of the new year.

In 1918 Dr. Marguerite E. Everham arrived at Swatow, and when Doctor Scott returned for furlough she took charge of the woman's hospital. Doctor Everham is a graduate of the Hahnemann Medical College at Chicago and spent one year in the Massachusetts Homeopathic Hospital.

Dr. Clara C. Leach has charge of the Josephine Bixby Memorial Hospital at Kityang. Since she is the only foreign doctor in this thickly populated field she is always busy, in the dispensary and hospital and with the outcalls.

Dr. and Mrs. C. B. Leshner, both doctors, have for several years carried on a successful medical work at Chaoyang with very inadequate equipment. Two rooms in their own residence have been set aside for Mrs. Leshner's patients, while two other small rooms have been partitioned off from the chapel: one for an operating room and dispensary, the other for a men's ward.

In July, 1918, Dr. H. W. Newman answered the American Red Cross call for volunteers to go to Siberia. He was detailed to take charge, for the American Red Cross, of anti-typhus work in western Siberia, and later was asked by the various military forces to manage the anti-typhus campaign. At one time he organized an evacuation hospital of 1,500 beds for the Russian-Siberian army. Doctor Newman spent his first term of service in South China at Ungkung, which has been the scene of active fighting between the northern and southern armies.

Dr. C. Heman Barlow and Dr. F. W. Goddard, co-workers in the Christian hospital at Shaohsing, report a greater progress numerically than for any previous year. The tests in the laboratory, which seem amazing to the people, have done much to establish the reputation for careful and accurate diagnosis. We are fortunate to have such skill.

EAST CHINA

In 1919 Dr. J. S. Grant returned to East China from furlough, twenty-nine years after the date of his first arrival in the foreign field. He is in charge of the medical work at Ningpo, the oldest station of the society on the mainland of China.

Dr. G. A. Huntley, a faculty member of the Shanghai Baptist College, has been teaching classes in physiology and hygiene. He has made the usual medical examination of all students in the college and has charge of the work in the students' dispensary. The two

health campaigns he conducted in Kihwa and Ningpo last year met with marked success.

Since his arrival in East China in 1914 Dr. C. D. Leach has been the Baptist representative in the Union Hospital at Huchow. The absence of his colleague in war work has made it necessary that Doctor Leach give nearly all his time to surgical work, and he has performed a large number of serious major operations.

At Kihwa, where the Pickford Memorial Hospital is located, Dr. C. F. MacKenzie has been in charge for several years. He has also done as much touring as possible in the surrounding district.

WEST CHINA

Dr. Emilie Bretthauer rendered great service as head of the Baptist Woman's Hospital at Hanyang, Central China. When that station was closed she was sent to Suifu for the purpose of opening up medical work for women. Although at first it was almost impossible to find any building for a temporary hospital, two dark rooms were finally secured. In the near future a well-equipped hospital or dispensary will undoubtedly be provided for Doctor Bretthauer.

Dr. J. C. Humphreys has been doing a great service in the hospital at Yachowfu, the most western station in the West China Mission. While he is in this country on furlough, Mrs. H. F. Rudd, M. D., has answered the call for a doctor, and is now living in the hospital and holding dispensary three times a week. When Doctor Humphreys returns Mrs. Rudd will go back to her family at Chengtu. Such sacrificial service ought not to be necessary.

Dr. W. R. Morse teaches dissection, surgical anatomy, and general surgery in the Union Medical School of West China Union University. Because of the depleted medical staff in West China, Doctor Morse has often been obliged to leave Chengtu for other stations whose workers have needed his care. He believes that native workers must be trained to meet the awful and growing needs in China.

For the past two and a half years the mission hospital at Suifu, of which Dr. C. E. Tompkins is in charge, has not been without its wounded soldiers. At present, while he is on furlough, the hospital is necessarily closed. And Suifu has a population one-third that of New York City.

NEW APPOINTEES TO CHINA

Dr. Josephine Lawney, a new appointee to China, is a graduate of the Northfield Seminary and of the Woman's Medical College in Pennsylvania. She spent one year as resident physician of a woman's hospital in Philadelphia.

Dr. Harold Thomas, who sailed for East China September 2, is a graduate of Acadia University and Harvard Medical School. In addition to his internship in Hartford Hospital, he has spent six months with the International Grenfell Association in Labrador, and was a first lieutenant in the surgical division. Mrs. Thomas is the daughter of Dr. Thomas S. Barbour, who served as foreign secretary of the society for more than ten years. These devoted recruits will receive a glad welcome as they enter upon their work.

CONGO

Dr. J. C. King, who returned to Banza Manteke for his second term of service last February, reports that progress is being made in the medical education of the natives. He has started a medical school which, it is expected, will train many helpers. In his little dispensary he treats thousands of patients every year, assisted in the preparation of dressings and surgical work by Mrs. King.

Vanga, the newest mission station in Africa, was opened five years ago by Dr. and Mrs. W. H. Leslie, who have been helping the people of Africa for over a quarter of a century. Although there are no permanent mission buildings, the work has grown beyond all expectation, until hundreds from the villages are attending services in the station.

The name of Dr. F. P. Lynch, a medical missionary for twenty-five years, is one well known in certain parts of Africa where he has performed his service of love so long. In Mukimvika, the center of his work, he has the best-equipped hospital in the entire mission.

Dr. Catharine L. Mabie had charge of the medical work in Banza Manteke until 1911, when she was asked to become a member of the faculty of the Congo Evangelical Training Institution at Kimpese. She is teaching classes in physiology, hygiene, and other subjects, and working particularly among the women and children. As soon as possible it is planned that Doctor Mabie will have a little maternity and children's hospital at Kimpese for training purposes.

Although he has had inadequate equipment, Dr. Hjalmar Ostrom has made a fine record during his eight years of service in the Congo Mission. He has spent considerable time superintending building and training native assistants. Ntondo, his central station, is rapidly gaining fame as a health resort.

Dr. A. Sims, with his service record of over a third of a century, is the senior physician of the Congo Mission. For the last eighteen years he has acted as mission treasurer and as business agent for a number of other societies, besides conducting a large medical prac-

tice and caring for the Matadi Church. He has a convenient little dispensing room, but no hospital accommodations. They ought to be provided.

PHILIPPINE ISLANDS

After his graduation from Yale College and Yale Medical School, Dr. Frederick Meyer heard the world call for medical missionaries, and on October 22 sailed, with his young wife, for the Philippines. Doctor Meyer will re-

open the hospital at Capiz, which has been closed for three years.

During his terms of service in the Union Hospital at Iloilo, Dr. R. C. Thomas has developed a nurses' training-school which is doing better work from year to year. Of the thirty nurses in training, all who were not Christians, have found Christ and been baptized. A new student dispensary is being built to meet the needs of the large student body in Iloilo.

stories last year were so unusually popular, has written the junior and intermediate series. The fact that she is the author is sufficient to indicate their excellence. Mrs. Gertrude Lee Crouch has written the primary series. Here are twenty-seven new missionary stories—nine for each grade—written by authors who know how to write stories that hold the attention from beginning to end. We believe that no finer missionary stories have ever been presented in Baptist Sunday Schools. The following are titles of some of these stories: "The Bothersome Baby," "The Haunted Tooth," "The God of the Pill Bottle," "The Blue Cotton Nurse," "Hungry Inside Out," "A Convalescent Rubbish Heap." Can you imagine anything more fascinating and interesting?

For the Senior Department an illustrated survey of the medical work of our two foreign mission societies is being prepared; and for the adult classes the two societies have secured a special edition of Foreign Secretary James H. Franklin's new book, "Ministers of Mercy." This book presents biographical and interpretative sketches of ten well-known medical missionaries.

A set of posters in two colors, illustrating types of missionary service, will accompany the lesson stories. Gift-boxes in the form of a model of a mission hospital will be furnished where desired, and the study will close with an Easter program, prepared by Dr. Harry Emerson Fosdick.

This study has been arranged in harmony with the general topic of the leading Protestant denominations for the current year, namely, "Christianity and Human Conservation." Schools desiring to engage in more extended study should use also the interdenominational text-books, "New Life Currents in China," by Mary Ninde Gamewell, and the new woman's book, "A Crusade of Compassion for the Healing of the Nations." A complete list of all new missionary literature for this study period will be found on page 58 of this issue.

Last year more than two thousand Sunday Schools enjoyed "The Gospel of Work Around the World." While that course of study was well received and proved to be unusually popular, we are confident that the course on medical missions this year will far surpass it in subject-matter, presentation, and accompanying material. Certainly schools which knowingly fail to order the material will deprive their pupils of a remarkable opportunity in presenting something of absorbing interest and in awakening a deeper sympathy and a wider knowledge in the healing ministry of medical missions. An order-blank and descriptive circular will be sent to every superintendent. Be sure to mail it promptly, so that your school can begin this interesting study on time.

"Following the Great Physician"

A STATEMENT CONCERNING THE NEW SUPPLEMENTARY LESSONS FOR BAPTIST SUNDAY SCHOOLS DURING JANUARY, FEBRUARY, AND MARCH

BY WILLIAM B. LIPPARD

BAPTIST Sunday Schools have never had the opportunity of studying the work of the missionary physician and his remarkable and fascinating experiences in extending Christianity on the foreign field through the ministry of healing. Such an opportunity is now made possible through the new series of supplementary lessons for the denominational foreign-mission period. Only nine Sundays are required. This new study can begin at any time in January and end on Easter Sunday.

As the title suggests, medical missions on Baptist mission fields will be the general subject of study. The following unusual and attractive topics have been assigned nine successive Sundays:

1. A Day in a Baptist Mission Hospital.

A day in a mission hospital is similar to a day in a general hospital in America. The hospital staff, however, works very hard because it is generally undermanned. The patients are made to realize that their spiritual welfare is of as much concern as their physical recovery.

2. The Influenza Epidemic in India.

It has been estimated that more people died of influenza in India during the year 1918 than were killed during the entire war.

3. Pestilence and Famine Relief in India.

One hundred million people in India—a population as large as that of the United States—never know what it means to have their hunger satisfied. Even today vast multitudes are actually starving.

4. The Ellen Mitchell Memorial Hospital in Burma.

Motherhood and the care of newborn babies presents one of the great problems in the Christianization of the womanhood of the Orient.

5. Training Chinese Nurses in Baptist Hospitals.

A Chinese young woman, by temperament and disposition, is well qualified for training in the helpful and sympathetic profession of nursing. A truly heroic service is being rendered by these Chinese nurses in our mission hospitals.

6. Medical Missions and Evangelism.

The medical missionary opens thousands of doors to the spiritual message of Jesus Christ which would otherwise be closed. Years of experience have shown how frequently the healing of the body leads to a healing of the soul.

7. The Work of Dr. Catharine L. Mabie in Belgian Congo.

In Africa ninety millions of people in time of sickness can summon only a witch doctor. Our own Doctor Mabie cures disease, undermines superstition, and leads her patients to a knowledge of the Great Physician.

8. Dispensaries in the Philippine Islands.

For several years Dr. R. C. Thomas has been reaching thousands of patients through village dispensaries and clinics which he visits on regularly planned itineraries.

9. Preventive Medicine on the Foreign Field.

Western civilization understands the importance of sanitation and preventive medicine, like vaccination, for immunity to great scourges like smallpox and cholera. The non-Christian world is still at the mercy of these dreadful diseases and depends on the medical missionary for relief.

Everything necessary for the successful presentation of this course of study will be furnished free of charge to Baptist Sunday Schools. Only five or ten minutes each Sunday will be required.

Graded material will be provided. Miss Margaret T. Applegarth, whose

The Fellowship of Intercession

Prayer for a World-Wide Revival

(Cut out and send to the Editor)

Editor of The Sunday School Times,
1031 Walnut St., Philadelphia:

Please enroll the undersigned as one who feels led of God to join with others in praying *daily* for a world-wide revival in the body of Christ, and for a world-wide awakening among the unsaved—claiming the promises on the "Daily Reminder" slip.

Name

Full Address

Date

(Retain in your Bible)

My Bible Book-Mark "Daily Reminder"

The undersigned, as one of the Lord's "Remembrances" (Isa. 62: 6, 7—margin), feels led to join with others in praying *daily* (early each morning, or at noon) for a world-wide revival in the body of Christ, and for a world-wide awakening among the unsaved—claiming one or more of these promises: 2 Chron. 7: 14; Matt. 18: 19; Acts 1: 8; 2: 1, 39; 4: 31; 16: 31; 17: 30, 31; Rom. 10: 12-18; 2 Cor. 5: 20; 2 Peter 3: 9; Rev. 3: 20.

Name

Date

A form which appeared some months ago in *The Sunday School Times* is reproduced above in the confident expectation that many in *MISSIONS'* big family would be glad to join in this fellowship of prayer for what is today the world's most tragic need—a revival of true, personal experience of religion. Will you join and send your name to Mrs. Montgomery?

Prayers that are nebulous and nerveless get no answer; but intercession that draws vitality from the soul, works miracles in the spiritual world.—Doughty.

"Thou art coming to a King;
Large petitions with thee bring;
For his grace and power are such
None can ever ask too much."

A Beautiful Letter

To the Board of Managers, Woman's
American Baptist Foreign Mission
Society:

MY DEAR FRIENDS: The delay in the sailing of the — gives me the time and opportunity to write the letter I have been hoping to write to you before I again cross the seas, and in it attempt to express some of the things that have been in my heart this furlough-time.

It has been a wonderful time for a furlough. I am glad to have been in America during the crisis of the war, the armistice, and the present problems of reconstruction. And looking back over the past fifteen months I feel that the time in the homeland has been very satisfactorily divided too. I have had the two summers at home with my mother and dear ones; the fall and winter in special study in college; and right here I want to thank you for the special appropriation you gave which made it possible for me to study. The work was practical and inspirational, and I feel that I am returning much better prepared for the work of the next term; and last, but not least, the three months' deputation work among churches and conventions, where I had the pleasure of meeting face to face you and the women over here who are doing so much for the work over there. I am grateful for the privilege of attending the great Denver Convention, and for the days before the convention when I was permitted to go up in that ordinary room and watch all of you extraordinary women laboring over world-wide problems. I realized more and more how much time and thought and effort you are giving, and the sacrifices some of you are making in the giving. And because it matters not on which side of the world the post of duty lies, I know that we all have fellowship in that same joy of service which is its own compensation, and in that sense of peace that comes from sacrifices which prove to be not sacrifices after all, but blessed privileges. I thought too how much wider perspective you have than we missionaries ourselves have. You understand and study all the fields and their relations and proportions to one another. You are the ones who really go into all the world; we but to one spot or corner of it.

Yes, I have enjoyed my furlough, but I am happy to be again on the way to that far-away corner of the world where

you have permitted me to go. I go with the same prayer in my heart as seven years ago, "O Lord, make me worthy of it all." I have never ceased marveling at the miracle of my being chosen to fill such a post. I lack the gifts and accomplishments that make for efficiency, but a little verse of Browning's that I read in a book of quotations I chanced to pick up the day I met the board the first time as a candidate for appointment, has always seemed to answer the question of why God led me to you, and led you to send me forth as your missionary:

"Christ, who registers the cup

Of mere cold water, for his sake

To a disciple rendered up,

Disdains not his own thirst to slake

At the poorest cup that e'er was offered.

And because my heart I proffered

With true love trembling to the brim,

He suffered me to follow him"—

Even to the uttermost part of the earth.

On the journey home last year a pretty little ceremony was observed at several of the Pacific ports. Just before time for the boat to leave the dock rolls of paper ribbons of different colors were given to the passengers up on deck. We held one end and the other end was thrown down to the friends on the wharf. Then as the gangplank was lifted, and the ropes and cables cast off, and the boat began to move slowly away from the dock, the friends ran along the wharf still holding the paper ribbons. At last the boat moved so far that the strain snapped these in two. I do not know whether this little ceremony will take place when the boat sails next Wednesday, but if it does I shall know that when the heavy chains have been lifted and the ropes cast off, the paper bonds broken, and all visible ties have disappeared, there will remain invisible cords that shall never break. There will abide *faith* in one another and in him we serve; *hope* that never faileth, though it bear a world-wide strain; and, more than all these, there shall remain that mighty chain of *prayer* that reaches from your hearts to mine around the way of heaven.

In closing I do not say "good-bye." I would use the old Oriental greeting and farewell, "Salaam (peace be to you)." May it be his peace that passeth all understanding. Yours in the fellowship and friendship of the Master.

EDITH CRISENBERRY.

We are told always to pray with the assurance that the answer will be

'All that we ask;

All that we ask or think;

Above all that we ask or think;

Abundantly above all that we ask or think;

Exceedingly abundantly, above all that we ask or think."

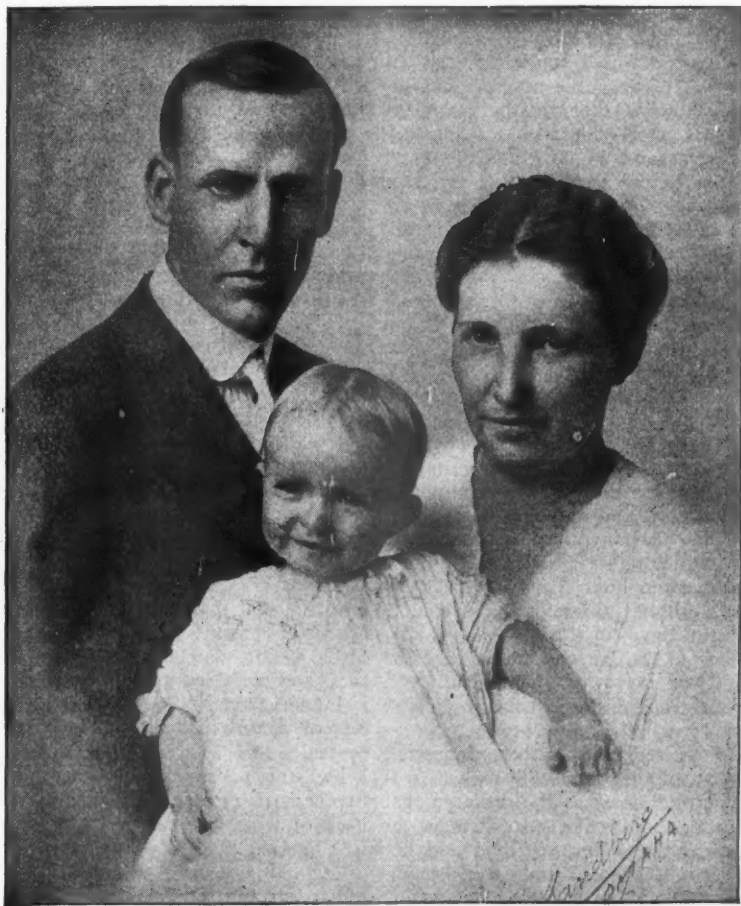
FROM THE WORLD FIELDS

A Missionary Asks Our Prayers—Who Will Respond?

I have not forgotten your appeal at Denver for prayer subjects, and am going to share two of mine with you. There is one of our girls in Assam for whom I have prayed for a long time—Chundra Priya, the Hindu girl who was one of our first Normal Training students. She is such a bright, capable girl, and would be such a fine leader if won to Christ. She has finished her work in Nowgong and is teaching at Tezpur, Assam, in a government school. Before she left us she had renounced her own caste religion, but had not accepted Christianity. She said she was going to become a Brahmo-Somaj. Pray that the influence of Christianity as she met

it in Nowgong may stay with her and that she may yet stand for Christ. We will win by her prayer.

Then there is the wife of Sunada Das. Sunada is a well-educated Hindu in government service. He has frankly confessed that he believes in Christ, but his wife is a strict Hindu, and declares she will leave him if he confesses him publicly; that she will take all the children away from him. Sunada is devoted to his family and cannot make the sacrifice. He hopes that his wife may also come to believe, and that they may join together. Pray that her heart may be touched, and that she may come to know Jesus Christ too.



DR. H. OSTROM AND WIFE, AND HELEN MARGARET, OF IKOKO, CONGOLAND (TAKEN IN 1918). THIS TELLS ITS OWN STORY OF HOW OUR BEST GIVE THEMSELVES

THE DAY AND THE WORK

To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones are turning their gaze
To see what you do with your chance in the chamber of days.

—Edwin Markham, in *Nautilus*.

THE HELPING HAND

Edited by Helen Barrett Montgomery

THE FRANCES WILLARD OF INDIA

Many will remember with pleasure the reading of a delightful missionary work published several years ago by the National Publication Society. It was called "The Power-house at Pathenkot." It contained the record of the remarkable achievements that were accomplished through persistent prayer in behalf of the great temperance movement in India.

The principal of the school at Pathenkot is Miss Mary J. Campbell. As a result of her unusual work in the interest of temperance her board has set her aside to devote her entire time to the promotion of the temperance reform in India. In a recent report she says

she is firmly convinced that the question of prohibition, taken up sanely and sympathetically in these days of unrest, will be of great value in reestablishing feelings of contentment and confidence. She often says to the people, "What an evil home-rule would be with your country coming so rapidly under the power of strong drink! Better first legislate for a 'Dry India,' and when you have secured that your problems will not be so difficult."

Miss Campbell has been speaking in many cities of the United Provinces. When speaking in the city of the Golden Temple she addressed a gathering of several hundred people in the beautiful Temperance Hall. She told them the message from the little girl in Washington, D. C., who had said to Miss Campbell, when she asked her, "What message shall I take back to India?" "Tell the people that we love them." Tears came into many eyes as the child's loving message was given. A gentleman from Madras, who followed Miss Campbell in an address, said, "Tell the American people, through the little girl, that we love them too."

During March and April, Miss Campbell was in Allahabad, the capital of the United Provinces. Some people opposed her beginning a temperance work, saying, "Why have you come to teach temperance to the people of Allahabad? There is no drinking here." The provincial President, however, after careful investigation of local conditions, found that a revenue of over one hundred thousand rupees was gathered every year from the sale of licenses, and that sixty-five per cent of the Hindu population of the city, and fifty per cent of the Mohammedans, were forming the drink habit. Miss Campbell held twenty-three meetings in Allahabad, and organized temperance societies among the boys of the various schools.

In Jahnsi, the mother superior and two nuns came from one of the convents to attend Miss Campbell's meetings. They brought forty children with them, and every one of these children signed the pledge and formed a Loyal Temperance Legion.

A great mass-meeting was held on the last day of her stay in Jahnsi. Three titled Indians sat on the platform, one of whom came forward and signed the pledge. A Hindu gentleman came up with his little son, who had urged him to take the step. "I do not feel like giving up liquor when I drink so little," he said, "but I cannot set aside my little boy's plea, so I will sign the total abstinence pledge."

Strong drink is the curse of England, and indeed of the British Empire. Lloyd George spoke of it as a foe more to be dreaded than the Germans. To offset many splendid things which England has done in India is this dark stain of

helping to fasten the curse of strong drink upon the Indian people. The missionaries are alert to this peril everywhere, and through their organized temperance work are doing all they can to create the kind of sentiment which has just resulted in putting prohibition into the Constitution of the United States.

God, who raises up leaders for great causes as they are needed, has raised up Miss Campbell as a leader for the temperance forces of India. Any who have not read her book, "The Power-house at Pathenkot," can order it from the Literature Department, Room 710, Ford Building, Boston, Mass., or the publication office, Room 1433, Stevens Building, Chicago, Ill. This is literature of power.

WHEN CHINESE SCHOOLGIRLS PRAY

BY ABBIE G. SANDERSON, SWATOW, SOUTH CHINA

I wish you might have been present at a little prayer-meeting our girls had shortly before graduation-time. These girls do grip my heart so! Just before the time for the meeting the girls were out in the open court practising flag-drills and folk-dances for their exhibition the next day. For such a sultry night it was a capital suggestion that came: to have the services out in the open air instead of in the assembly room, sure to be hot with the blazing of big lamps and the crowding of many girls. In a few moments the benches were brought out and the girls were seated in something like a semicircle, some of them still breathlessly fanning with their flags.

The triangular court affords splendid seclusion, with the school buildings on two sides and the cement walls that buttress the side hill on the third side; yet we found that even thus enclosed the faintest little waft of a breeze floated down to us from somewhere.

Aside from the gleam that hung in the branches of the little fig-tree, above the baby organ, and another glimmer high up on the balcony, we had only the moon for our light. Somehow the hush of the evening hour lifted us up closer to the Father, I think. As the leader, our little Sin Po ("Gem-Adorned"), with her sweet, serious face, spoke of China's troubles, of patriotism, and what girls might do for their country, she said we must always remember to have our lives be a witness for what Christ has done for us. There was real appeal in her voice as she declared that no matter how great the distress, or how great the suffering China and her people might have to endure in becoming a great nation, yet the *most important thing* is that we *never, never forget* that God loves us and will be our greatest help when we need him most.

The little leader's words are truer even than she perhaps could realize. These are exciting days in China, especially for students; if only the Christians of them can "always remember," what a victory in this land for our Master!

WANTS FOR SOMEONE TO FILL IS THAT SOMEBODY YOU?

A KINDERGARTEN ASKS OUR HELP

A delightful letter from Mrs. Speicher, in Swatow, tells of the work the Speichers are beginning there: of the new school for men and boys started with an attendance of 75; of the Boys' Lower and Upper Primary School held in a rented building with 90 pupils, a very crowded school; and of another Boys' Primary and Girls' Primary in the City Chapel, both of which are self-supporting.

But Mrs. Speicher's deepest affection evidently goes out to her newly opened Kindergarten and Girls' Primary, which has just moved into a rented building, well-lighted and with an outdoor playground in a neighborhood teeming with children. The building, she writes, "has one large room for the kindergarten and a smaller one for the primary children, both very much crowded and both undoubtedly needed for the kindergarten in the fall. At present there are 35 students in the primary and 35 in the kindergarten, the limit which can be taken in the present cramped quarters."

"There are two Chinese kindergarten teachers, one of whom received her training in Amoy. The kindergarten is called 'The True Light Kindergarten.' I want so much to start another kindergarten in another part of the city where the people have asked for it, but I have not the means to do so. I have been granted \$100 out of the Woman's Reserve Fund to pay for the equipment of the kindergarten just opened, but the rent I shall have to provide for in some other way. As I have no appropriation for the kindergarten, I should be so grateful for anything in the way of kindergarten supplies that could be sent me, such as could be sent by mail: paper for weaving, sewing-cards, beads, patches for sewing, scissors, and anything that can be used in a kindergarten. One or two Sunday School picture rolls would be very acceptable, and a great help in teaching Bible stories; and we can use a great number of picture post-cards, on the back of which we can write Bible texts in Chinese."

"Oh, I do need a baby organ so much for our other Girls' School! I can buy one here for about \$20. There is so much that ought to be done here that I cannot get time to do. My morn-

ings are given to teaching our own boy, Ben, who has to look to me for teaching, so most of my school supervision and teaching must be done in the afternoon. Two evenings a week I teach a class in the Night School. My little boy has his holiday on Monday instead of Saturday, so that I can visit two schools on Monday. Our schools are in different directions, and some distance apart, which of course means much walking and much time spent in going to and from the schools, but I cannot afford to hire a jinrickisha often. I wish you would put our Swatow city work on your prayer list and ask the Lord to guide and direct us in this work."

There is no reason why we cannot make Mrs. Speicher happy with all the things she needs to equip these kindergartens, so much needed as an agency in putting the Gospel of Jesus in the very heart of the homes of China. The price for parcel post to Swatow is only 12 cents per pound. Let her have a shower of properly and strongly wrapped parcels of kindergarten supplies, each weighing not more than eleven pounds, and preferably not more than four or five. Get all the boys and girls and the W. W. G.'s at work fixing lovely picture postal cards to be sent out. These can be sent in small quantities at the same rate as we pay here for printed matter, one cent for two ounces. Address Mrs. Jacob Speicher, American Baptist Mission, Swatow, South China. She will appreciate it all.

My old umbrella is out again. I am holding it for a shower of postage stamps to pay for that organ. Let no one individual put in more than one postage stamp. This will not interfere with getting the apportionment or any other gift, but will simply be a loving expression of thanksgiving for our Christian America, and of our longing that China too may be Christ's. So hurry up and send me the postage stamps, and I will see that the baby organ finds its way to Swatow. *Only remember that this is not money which comes out of the treasury of the circle or diminishes in any way the regular offerings.* It is a little, tiny personal expression of good will. Send stamps to Mrs. Helen B. Montgomery, 144 Dartmouth Street, Rochester, N. Y.

A GOOD INVESTMENT

Extract from letter from Mrs. E. N. Harris, of Nyaunglebin, Burma:

A very interesting incident occurred at Toungoo at the beginning of school when two raw jungle girls—heathens—entered the office and declared they had come to school! Their garments were far from abundant, and not all that could be asked for in the matter of cleanliness. The jungle Karen shawls partially concealed their un-

combed locks, but they had washed their faces in honor of the occasion and their eyes shone with purpose. They wanted an education! As they were not orphans we had no fund to help them; their parents were bitterly opposed to their coming and so would not pay their fees; but we decided to take them in on faith and pay for them ourselves if necessary. Seven dollars furnished the couple with a respectable minimum of clothing. They have learned to comb their hair, and last week I watched them in drill, neat, clean, and straight as they painstakingly—almost painfully at times—executed maneuvers which must have seemed to them passing strange. They are struggling with English and, what is more to the point, learning to sew, even if they did at first hem backwards in one case and upside down in the other.

Such girls are a good investment. Even one year in school will mean a new life for them, and through them for their village. They are not going to carry back sewing and sanitation alone. Their Bible lessons and hymns are playing a large part in their lives and that influence too will be passed on.

A MISSIONARY'S BAGGAGE BURNED

Friends of Miss Minnie E. Grage will be glad to learn of her safe arrival in Africa. She was warmly welcomed by Mr. and Mrs. W. H. Leslie to Leopoldville, where she is to be stationed for the present. The same letter which brought the news of her arrival brought the sad news that the ship which had all of her personal baggage had been burned. We are fortunate in having a list of her things, and we are now trying to replace her loss and will soon have a box on its way to her. Any money contributions to duplicate this outfit may be sent the treasurer of the W. A. B. F. M. S., 703 Ford Building, Boston, Mass.

DAY OF PRAYER FOR MISSIONS

FEBRUARY 20, 1920

For many years missionary societies have been observing interdenominationally, a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions. Now, at last, *together* the thanksgiving petition and intercession for Home and Foreign Missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united day of prayer.

Together, these two organizations have prepared a program for February 20, 1920, based on the happily inspired theme, "The World to Christ We

Bring." Copies may be secured, one cent each, from the denominational women's boards, home and foreign. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. These cards, which fit an ordinary correspondence envelope, should be widely distributed. They are now ready and may be secured, free, from the denominational woman's boards. Do not fail to secure a supply.

TIDINGS

Edited by Alice T. Anderson

The Changing Order

IN 1882, *Tidings* sent out its first New Year's message in its four-page publication, as follows:

A HAPPY NEW YEAR

"Dear Friends and Helpers: With *Tidings* this month, we send you our New Year's greeting, earnestly desiring that this year of our Lord, 1882, may bring rich experiences of grace and abounding happiness to each one of you. In seeking for happiness, let us remember that Jesus Christ came into the world to save sinners, and the story of his life on earth is briefly told in one short-sentence: 'He went about doing good.' Herein he has left us an example, that we should follow in his steps. With Paul, until our work on earth is ended, we must say, 'Not as though I were already perfect, but I follow after'; and like him, may we continually 'press toward the mark of the prize of our high calling of God in Christ Jesus.' But let us bear in mind that we can make progress toward this mark only when found in the path of Christian duty, following in the footsteps of our Divine Master, who 'came not to be ministered unto, but to minister,' and who, returning to the bosom of the Father, has left to those whom he has redeemed the sacred trust of carrying forward the work which he exemplified when a sojourner upon the earth. It is we, his professed followers, who are now to feed the hungry, clothe the naked, comfort the sorrowing, rescue the perishing, and make known to the lost the way of salvation. What we can not do in person we may do through representatives whom we help to sustain with our sympathy, our prayers, and our substance.

"Walking thus with Jesus, doing for his glory and with our might the work assigned us, we may rest assured that the 'Well done' of the Master will be ours, and that 1882 shall prove, indeed, 'A Happy New Year.'"

Tidings, in 1912, sent out its first New Year's message after being incorporated in the magazine *MISSIONS*, from which one reads:

"As we stand on the threshold of the New Year, while keeping in remembrance the many blessings of the past let us forget every difficulty and discouragement and turn our attention to the wonderful opportunities which await us in the coming days.

"With renewed courage, with a deeper consecration and more fervent prayer let us press forward toward that which is highest and best. Let us have a vision of the world's needs and then bend every energy to the meeting of those needs. Let us fill every day of this New Year full of noblest endeavor. Let us make it the best of all the years—best in giving and best in serving."

Tidings, in 1920, sends its message in the new *MISSIONS* through the words of Mrs. J. Y. Aitchison:

A NEW YEAR'S MESSAGE FROM THE WORLD OF NEED

"A Happy New Year to Mother!" I glanced hurriedly in passing at the crudely lettered card my little son had placed on my desk in anticipation of the morrow. But something caught and held my gaze—a startling thing. My eyes must have been weary—it was near midnight at the close of a taxing day of community service—for the central words detached themselves from the old, familiar greeting and I found myself peering through them at a faintly defined vision beyond.

A N-E-W Y-E-A-R! The characters lifted like a curtain, and I saw distinctly a strange assemblage of forms—the debris of old standards outgrown, old measures overflowed, old plumb lines fallen short, and, around all, the wreckage of an old horizon completely shattered. Then one by one they defined themselves in the foreground—those strong figures of replacement:

1. *A New Standard of Values*—human lives, not things, such as houses and lands and bank stock and wardrobes and jewels.

2. *A New Sense of Brotherhood*, which will preclude the possibility of our wearing garments interwoven with the nerve-fibers and dyed with the life-blood of other women and children; of our eating the bread of luxury when men and women who have labored to the point of exhaustion are huddling below the hunger line; of our placid unconcern that other folk of many lands shall continue to live in our midst—yet segregated—alien in speech, thought and ideals, outside the pale of our interests; of our country ever returning to its pre-war aloofness from all the other nations of the world.

3. *A New Intelligence* concerning the religious and social conditions of our fellow-men in this and other lands, in order that we may be able to cope with the most complex and alarming problems the world has ever faced. Our most earnest application to the study of these conditions, individually and in groups, together with the higher education of our sons and daughters in institutions permeated with Christian ideals will be necessary if we would solve the problems in the spirit of Jesus.

4. *A New Vigilance and a Firmer Loyalty* to the ideals for which our nation stands, lest, in our lukewarmness or our preoccupation with minor things, we allow groups of ignorant or selfish men to filch from us in 1920 the heritage handed down to us by our forefathers of 1620. Every woman is responsible, through spoken and printed word as well as deed, for helping to create the atmosphere in which our country's ideals shall become intelligible. If we are not yet moved to do this for the gospel's sake, we may well do it for our own, for the problems of "the classes"—which may have been mere hearsay to us in the past—are threatening to come home to us in terms of blood and of fire.

5. *A New Faith in God*, amidst bitterness, class conflicts and world-confusion that seem absolutely hopeless—an unwavering faith that whenever we offer him a consecrated people through whom to work, he will reestablish human society on a higher and firmer foundation than ever before. We would not ask him for a return to what has been termed our "fools' paradise," in which we were living in July, 1914, but for the Christianizing of the relations between laborer and employer, between nation and nation, and the establishment of all prosperity upon the foundation of justice, brotherhood, and love.

6. *A New Consecration of Life* in the realization that God has never limited the flow of his power to the human channels through which it must pass, and that even his mighty hand will be stayed if he lacks the cooperation of our human wills.

7. *A New Devotion to Prayer* as the mightiest dynamic for kingdom-building.

8. Such a *New Incarnation of the Ideals of Jesus* in our lives as will compel those who cannot understand our tongue and will not listen to our Bible to read our "living epistles," in terms of kindness, courtesy, concern, and effort for their well-being.

9. *A New Union of Christian Forces*, not necessarily organic, but a breaking away from conventional Christianity, self-centered provincialism, in the in-

terests of that universal Christian cooperation without which world-redemption is impossible.

10. *A New Translation of the Angels' Christmas Song*—a "Peace on Earth, Goodwill to Men" which shall read, "A Whole World Dominated by the Spirit of Jesus."

"This, a woman's task?" I queried, as at last I glanced away from the vision. "Yes, especially a woman's task, because this old-new world needs mothering, and because, unless we are warned by present conditions while yet there is time, a new crucifixion awaits virtue. Who would lose so desperately as a woman in the overthrow of moral standards, or gain so greatly in the universal prevalence of the higher Christian ideals?"

Just then the midnight bells began their clamor, and with all loyal Baptist women throughout the land, I prayed:

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

MISSIONARY NURSES

Miss Grace Dowd, Crow Indian Mission, Wyola, Montana.

Miss Anna Benson, Chinese Clinic, San Francisco, California.

Miss Margaret Harrer, Italian Christian Center, Camden, New Jersey.

Miss F. Eva Ridge, Miss Concepcion Hernandez, nine native probation nurses, Hospital Latin Americano, Puebla, Mexico.

FROM THE FAR LANDS

THE WANDERING SPIRIT FESTIVAL IN CHINA

Dr. A. F. Groesbeck, of Chaoyang, who first arrived in China twenty-one years ago, has written a very interesting account of a big feast for wandering spirits held every year. He says: "The non-Christian Chinese have had their big feast for wandering spirits during these three months. The idea is that those who have died sonless or whose sons do not properly perform the rites for the dead or whose sons have unfortunately closely followed their father's to the realm of spirits are shut up in hades. There they are held in a wretched, half-starved condition until the middle of the seventh moon, when they are released with the privilege of returning to the earth for a month's holiday. They come with vengeance for

those who should have rendered them worship but also with peculiar blessing for any who will receive and feed them.

So, throughout this country, the seventh moon sees great preparations made for the return of these unfortunates to earth. Usually the Buddhist priests lead in the festival. Near some monastery a great platform or staging some twenty feet high will be erected and on the top of this will be spread the fruit and fat of the land. There the starving spirits are supposed to come and take their fill. After they have had enough, at a given signal the people who have gathered from miles around make a rush for the platform, each man taking what he can get. Sometimes the food is thrown from the platform and each grab as much as he can in his hands or in nets. Of course heads are broken, free-for-all fights and clan wars ensue.

Several years ago I offered a prize for the best Chinese essay against this feast. These essays were widely circulated and attracted a great deal of attention and no little comment. The feature of the feast criticized most severely by Christian and non-Christian alike was the foolishness of permitting the strongest to carry off the food, while the poor and old continued to starve. I wonder how much those essays had to do with changing the celebration to a real blessing to the unfortunate, for this year tickets were given out for the equal distribution of the rice.

A BIT OF PROHIBITION IN JORHAT

"We are rejoicing over America's prohibition spirit, and wishing we could see it in action. Because the coolies in the tea-gardens here get drunk and so cannot work, an act has been passed closing the drink shops all the time except for two hours on Sunday afternoon. You see the employers do not care how much the men are drunk on Sunday when their work is not needed. We are glad, anyway, that so much has been done here."—*Mrs. C. H. Tilden, Jorhat, Assam.*

NEWS OF FAMINE CONDITIONS IN SOUTH INDIA

A recent letter from Mr. W. E. Boggs, President of the Theological Seminary at Ramapatnam, tells of the extraordinarily hard times the people of South India are facing. "Of course we realize the whole world is passing through a period of high prices and great scarcity," he says, "and we do not think of India alone as suffering. Yet we are meeting extreme difficulty here. In many parts the government has been compelled to open famine relief works. In a section of our own Telugu mission field, the Deccan, conditions are almost bordering on famine, if they have not already crossed over the line. In the Gun-

tur district, where four of our stations are located, one of the richest portions of all our mission field, so far as natural resources are concerned, the people are being faced with a famine, the like of which has not been known before. The rains of June and July, necessary for good crops, have failed, consequently the seed sown has withered up soon after sprouting. About us in Ramapatnam, the situation is somewhat similar, although normal rains in October will relieve the strain to some extent. The failure of one season's rain would not in itself mean so much were it not that the abnormally high prices and impossible conditions of the past five years have brought all to extreme poverty without any reserve, and it has become a hand to mouth existence for almost all. This condition affects our student body also. Who can say what the future has in store for us?"

THE HOPE OF CHRISTIANITY

Our opportunities in Japan today are simply boundless. People are looking to Christianity and its God as the only solution of moral and civic problems. A prominent baron, who has the interest of the Japanese nation at heart, but who is not yet a Christian, said within a month to one of our Tokyo missionaries, as they were on their way home from a gathering where government problems had been discussed, "We have made a mistake in not taking God into account."—*Gertrude E. Ryder, Tokyo, Japan.*

EFFECTS OF THE WAR IN AFRICA

We are apt to think that Europe, Asia, and our own country are feeling the most widespread effects of the war. Yet a recent letter from Judson C. King, of Banza Manteke, indicates vast changes are taking place in Africa too. He writes: "This is a peculiar time in the history of our field, a turning point when men and things are changing almost over night. The war is over, the flood-tide of industry is at our doors, and questions in economics are penetrating the brains of the African native. He has been called from his village to the centers of industry, he has worked on the railroads, the steamships between Europe and Africa, and in offices, and has even given his life for the white man and democracy. We experience difficulty in getting men to do our carrying for those who once begged for the opportunity, now say that they have found out many ways of getting money, and do not need to be the white man's horse any longer. This is serious for a station removed many miles from railroads with nothing but foot-trails as connecting links. Crops, in some sections, have experienced a very lean year, but in our section the native fared much

better than the average. As a result he has become the recipient of considerable cash and has learned a great practical lesson—that it pays to till the soil even better than to be the white man's burden-bearer.

"During the years of war the white man has been thinking of and exploring the great land here, but his hands were tied. Now thoughts are crystalizing into definite plans. We find concessions of land granted, the beginning of a great, wide-gauge railroad, which will connect Stanley Pool with tide-water steamships in one day, and a probable development of the mines in the near future. All these openings mean a demand for men and foodstuffs, of which a fair proportion will be native. Requests for boys trained in the mission station are almost embarrassing, because we have not as many as we would like, available. Their greater reliability creates the demand for their services."

THE FALSE PROPHET OF HAKA

A prophet, who claims to be the Son of God, has arisen in what is called the Unadministered Tract, to the southwest of us. According to the story, he had a wife, but she was too blood-thirsty and wanted to wipe out mankind, so he promptly murdered her. He then warned people that they must listen to him, and for seven days must not work their fields. A great many villages have followed his warning and kept the holy days. I can find out nothing more about it, though the origin of his belief is easy to understand. That man learned from the Lushai Christians the teaching of the immediate return of Christ, and decided to set himself up as the promised one. For awhile the story caused excitement among the officers, for the religious teachers were among the important leaders of the rebellion two years ago and the government is watching any new teachings which are apt to create unrest among the Chins.—*J. Herbert Cope, Haka, Burma*

STATION SNAPSHOTS

AFRICA

The medical work in Africa has often been the means of leading the people to their first realization of the joys of Christianity. The need for this work is as great as ever. In Banza Manteke, for example, sometimes there is no room in the hospital for the patients. The ground about the place is crowded nights, and some have to return to their villages without treatment. Pages of a book are filled with the names of those who want operations when their turns come.

CHINA

One of the features of the summer schools in Chaoyang was a series of illustrated lectures on diseases, sanitation, and other subjects. This new line of work has proved equally popular with the men, women, and children.

INDIA

Most of the old students, aside from the graduates, returned to the Ramapatnam Theological Seminary, and the fifteen new ones make a total enrolment of sixty-eight. The slight decrease is due largely to the famine conditions, the hard times, and the visitations of cholera. Students and teachers are entering on the year's work with enthusiasm.

JAPAN

Doctor Axling says of the work in the Misaki Tabernacle at Tokyo, "There is enough success to keep us hopeful, and enough problems to make us lean hard on the Everlasting Arms." The building is a hum of classes, clubs, and evangelistic meetings of one kind or another, all making the Christian impress every day from morning till late at night.

PHILIPPINES

About one hundred and sixty are attending the Jaro Industrial school at Iloilo this year. Of these, one hundred are in high school and sixty in the intermediate grades. The teaching staff is higher than ever, and far better work is expected of the students.



Foreign Missionary Record

SAILED

Mr. J. M. Carvell and son, of Golaghat, Assam, from Plymouth, October 26.
Rev. John Firth, wife and daughter, of North Lakhimpur, Assam, from London, October 31.
Rev. and Mrs. P. A. McDiarmid, of Sona Bata, Congo, from Southampton, November 14.

ARRIVED

Miss Mary Parish, of Pegu, Burma, in New York, November 3.
Rev. and Mrs. Henry Richards, of Banza Manteké, Congo, in Boston, November 10.

BORN

To Mr. and Mrs. E. J. Anderson, of Shanghai, East China, a daughter, October, 1919.

FROM THE HOME LAND

Russian Missions in Massachusetts

AMONG the notable developments in Massachusetts in recent years, and even months, has been the formation of Russian missions in Springfield, Worcester, Chelsea, Peabody, and Lawrence. These missions are carried on entirely by laymen.

Until recently the missions were working independent of each other, although they kept up certain fraternal relations. A few months ago representatives of the several missions were called together by the Massachusetts Baptist Convention, and there was formed "An Advisory Committee of Russian Baptists in Massachusetts." The officials of the Convention and representatives of the Russian missions felt the need of a man to give all his time to the rapidly growing work in the state. Archip Kolesnikoff, of Springfield, was chosen. He visits the mission, confers with the brethren, calls among the people, distributes copies of the Scriptures, holds evangelistic services, and administers the ordinances. Remarkable results have been achieved. Plans for opening missions in one or two other cities are maturing. These Russian brethren manifest a genuine apostolic zeal for the advancement of the kingdom.

It is the deliberate policy of the officials of the Convention to get peoples of different nationalities to do something for each other, and then to do some things together. We have Swedish people who are working in Italian missions, lending a hand to the work for the Finnish people, and cordially welcoming Norwegians and Danes to fellowship and service. There are Lettish and Lithuanian brethren who have taken a leading part in work for the Russians, who speak only the Russian language. One French missionary occasionally conducts for the Italians a service in English; another French missionary has, in addition to his former work, become the pastor of an English-speaking church in another part of the city. The soldier boys of two-score nationalities and more have fought together over there. They and their kindred are learning to work together over here.

The Society has also cooperated in the support of five missionaries to the foreign-speaking people, viz.: Rumanian, Hungarian, Polish, Bohemian, and Italian. The Rumanian work is the most prosperous. Two churches with a mission station occupy three buildings. The one church is self-sustaining and the other hopes to be soon. The Polish work is the newest and full of promise. Missionary Rzepecki finds it difficult to secure halls large enough. He frequently has from 1,000 to 1,200 in attendance. He has a Friday evening Bible class from two hundred and fifty upwards.

FIELD NOTES

The Baptist church of Palmeron, Cuba, sent the Home Mission Society a contribution of two hundred and fifty dollars toward the Victory Campaign. This gift is remarkable as coming from a small country church on one of our mis-

sion fields and is a token of the loyalty of our Cuban brethren to our Baptist interests.

From El Cristo comes the news of a most successful school year. The buildings are crowded. This is encouraging, but at the same time it is a cause of anxiety in view of the danger of a recurrence of the influenza epidemic. As long as things run smoothly an overcrowded school is all right, but when any sign of sickness appears the teachers wait in fear and trembling until all is over. Up to the present time there has never been any serious trouble, but Mr. Routledge writes that we cannot expect the good Lord to go on pardoning our lack of preparation forever. If we could only have two boys instead of four in every room the problem of sanitation would be so much simpler and the guarantee of health so much greater.

Mr. and Mrs. A. V. Wood, formerly of Cuba, have recently arrived in Porto Rico to take up the work of theological instruction laid down by Rev. L. D. Weyand. Mr. Wood is the Baptist instructor on the faculty of the Evangelical Seminary of Porto Rico.

From Salvador comes the report of an encouraging visit by Rev. William Keech, our general missionary, to the eastern section of the republic, where one of the native brethren has been working alone. Mr. Keech baptized four persons and left others who are on the waiting list. It took him all day to reach this place, riding on muleback. As there is a good road for automobiles he would have saved much time and strength had he been provided with a Ford.

In Leon, Nicaragua, we have a Spanish brother in charge of our work who formerly labored in Mexico as a Baptist pastor. He writes of the bitter opposition encountered from the Catholic Church. In spite of it all they have gathered a congregation of about forty-five people. There are ten candidates awaiting baptism who would have been baptized before if there had been a baptistry in their hall. The popular mind is so excited over the work of our good brother that he feels it is not possible to have a public baptism in the river. He also conducts a day-school with twenty-one pupils and has been publishing articles in the daily press concerning guarantees for liberty of worship in a republic. Recently the mayor of the town offered him protection from the attacks of mobs if he would discontinue publishing his articles. He has had to repair his house a number of times as a result of the stones that were thrown, and altogether he feels that he has been going through deep waters and needs our sympathies and prayers.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE · 200 BRYANT ST., BUFFALO, N. Y.

A HAPPY NEW YEAR

NOT only a Happy New Year, but one of deepest joy in the service of our dear Master! Let us take for our motto this year those energizing words God spoke to Joshua, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." And then, if you have not already done so, read Margaret Slattery's "The Charm of the Impossible," for it is such a challenge to the heroic in every girl. She quotes those familiar lines of Kipling's, and I pass on to you just the thought that beyond the Ranges of prejudice toward the New Americans in our own country, and far away beyond the Ranges of conservatism and indifference and complacency toward the millions of girls and women in the Orient there is

"Something hidden. Go and find it.
Go and look behind the Ranges;
Something lost behind the Ranges,
Lost and waiting for you. Go!"

The charm of the impossible! Will you be one of the sixty-six new missionaries needed this year by our Woman's Foreign Society; or one of the fifty needed by our Woman's Home Society?

"Something lost behind the Ranges,
Lost and waiting for you. Go!"

Helen Crissman -
Field Secretary.

◇ ◇

THE SURVEY! THE SURVEY!

Have you received the copy of that wonderful *Survey* for your chapter? It is the very same *Survey* that was prepared for the Northern Baptist Convention at Denver last spring, but it has been reduced in size, and Mrs. W. H. Farmer has prepared a set of programs for girls based on the *Survey*. These programs are called "How to Use," and we want every chapter to combine this study with your "First-Aid" programs, because the *Survey* tells about our own specific Baptist world-task. It not only shows what we have done in home and foreign missions, but it also shows the glorious opportunities just ahead, if we will be faithful stewards. If by any chance your chapter failed to receive its copy of the *Survey* and the "How to Use,"

write to me at once, and I will send you one.

Have you seen Miss Applegarth's new play, "The Pill Bottle"? It goes with the "Crusade of Compassion." Send to me or to the Literature Department, 1433 Stevens Building, Chicago, Ill., for it. (Price, 15 cents.)

Has your chapter given "The Striking of America's Hour"? It is a very beautiful and impressive pageant, and I hope it will be widely used. Either the Home or Foreign Literature Departments can supply it.

◇ ◇

THE JUBILEE BUTTON

Design of the jubilee button to be given to every woman and girl contributing one dollar or more to the Golden Jubilee Thankoffering of the



THE JUBILEE BUTTON

W. A. B. F. M. S. This design was accorded the prize in the contest, and was awarded to Miss Edith Holmes, a member of the W. W. G. of the First Church, Cambridge, Mass. The award was a five-dollar gold-piece, which was promptly turned over to the jubilee fund.

A truly worth-while girl!

◇ ◇

ONE LIFE

One small life in God's great plan,
How futile it seems as the ages roll;
Do what it may or strike how it can,
To alter the sweep of the infinite whole!

A single stitch in the endless web,
A drop in the ocean flow and ebb;
But the pattern is rent where the stitch is lost,

Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that the Master meant.

ARE YOU AT WORK?

Americanization plans for W. W. G. appeared in November Missions. What has your chapter done for the "new American" girls of your community? One chapter has four Italian girls listed as members in good and regular standing. They are regular in attendance, faithful in service, and one is secretary of literature. Two of the girls became so interested in the cause that they enrolled their mother as a member of the Extension Department of the W. A. B. F. S. and W. A. B. H. M. S. The little mother cannot read English, so the girls read and translate for her the missionary leaflets. A visit with a chapter member soon convinces one of the big bond of friendship and mutual helpfulness between the Italian and American members. This cooperation is the cause of success.

The fame of Jessie Burrall's class in Washington, D. C., has already gone abroad, and the story continues—a tale of power and scriptural blessing pressed down and running over. The average attendance in January, 1919, was 130; in November, 400. More than 100 members are now tithing. On a recent Sunday morning the great advance plans of the denomination were presented. In the terms of both North and South the \$175,000,000 program was outlined, and each girl was invited to have a share in the great forward movement for the King of kings. Warning was given the class that other appeals and needs would be brought later; but each was asked to have some share. When the pledges were recorded that Sunday morning the amount totaled \$2,860; and this has since passed the \$3,000 mark. The class is divided into sections where guild work is done. Would that this worthy example of stewardship might be heralded to every group of Willing Guild Girls, and to every Baptist church. Material blessing? Yes, but the spiritual blessing is far greater.

How many girls in your chapter could join with them in their tithing song?

(Tune, "Are You From Dixie?").

"Are you a tither,

A happy tither?

Do you give one-tenth back unto your Lord?

Well, you should be one;

Your duty is not done

Till you share your income with him;

For blessings without number

He will shower upon you,

Pressed down, running over,

Is his promise true.

Are you a tither?

Come, be a tither too."

*Faithfully yours,
Alma J. Noble.*

WHAT W. W. G. GIRLS ARE DOING

Norwich, N. Y.—A most successful rally was held in October when the two chapters in Norwich invited all others in the county from Friday afternoon until Saturday afternoon. One hundred and twenty-five responded, and the supper hour was a jolly time with songs and cheers.

The following toasts were responded to with earnestness and enthusiasm: "Our Covenant," "Our Aims," "Our Commission," "Our Watchword," "Our Source of Power." In the evening Mrs. Strickland gave her monologue, "Liberty Land." Saturday morning a report from Northfield Summer Conference, and the presentation of the study-books, and different phases of guild work by Mrs. Ralph Nesby was followed by two little sketches, "How Not to Conduct a W. W. G." and "How to Do It." After lunch a consecration service was held that deepened the impression and desire for better service for our Master in every heart.

Indianapolis, Ind.—"Tithes of all I possess." There are tithes of money, but tithes of time as well. The chapter at Woodruff Place Church invested time and strength last summer by cleaning the church for ten weeks and receiving the janitor's salary. They put the money into their treasury, one hundred and five dollars! They write: "We have a fine start for the year and have begun our regular course of study, and our pastor is helping us."

Sullivan Road, Pa.—This is a country church in the hills of western Pennsylvania. The W. W. G. there is one of our star chapters, No. 311, and they not only hold a STAR number, but they have a STAR record in gifts, study, membership, and meetings. They have missed but one regular meeting since they were organized four years ago and that was during the influenza epidemic. An extra meeting was called to make up for that one.

Who can beat that record?

Medina, N. Y.—The W. W. G. Chapter of the First Church has pledged a whole day toward the jubilee fund for the furnishing of a room in our World-Wide Guild dormitory, Swatow, China, in memory of Mrs. E. M. Van Nostrand, their former leader, who was greatly beloved by all guild girls of western New York.

"Not what we have—but what we use!
Not what we see—but what we choose!

These are things that mar or bless
The sum of human happiness."

"The things nearby—not things afar!
Not what we seem—but what we are!
These are the things that make or break,
That give the heart its joy or ache."

Children's World Crusade

Within a month three times has come the same query about the Crusader's Hymn mentioned in the Manual. "What hymn does that refer to? Surely not the one written to the tune of 'Onward, Christian Soldiers.'" So I thought that I might be able to answer the question in MISSIONS for all who have ever raised it. The only hymn that we are sure the Crusaders of long ago sang as they marched toward Jerusalem is the beautiful one, "Fairest Lord Jesus," published in the Standard Church Hymnals as the Crusader's Hymn:

Fairest Lord Jesus
Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish,
Thee will I honor
Thou, my soul's glory, joy and crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of Spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And fair the twinkling, starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.

FROM LOCAL LEADERS

It may be that more space has been given to the Crusader Companies in these columns since September than to the Herald Bands, but that is not because there was nothing to say of interest about the Heralds. One leader writes: "We have weekly meetings on Monday afternoons after school, but in a few weeks we shall have to discontinue the meetings till spring, as it will be too dark to send the children home at five o'clock. It was not my idea to have weekly meetings, but last spring when I took charge of the Heralds they almost demanded them, so since they were so interested it seemed the best plan for us. During the interval when we are not having the meetings we wish, the gift-boxes, for the children are anxious to fill them and bring them back to the first spring meeting."

Another writes: "My company of Crusaders meet once a week, and they want to meet twice a week. They have chosen the name of 'The Rainbow Division,' and at the city rally expect to have the twelve girls wear crepe paper caps and tunics, the six couples in the six rainbow colors, with a shield-shaped banner with the cross and *Deus vult* on one side, and the name of the company on the reverse."

Here is another: "Our membership is now thirty-five, and we just love the work. This is our third winter and we have pasted over thirteen thousand postal cards, made sewing-bags, pin-balls, scrap-books, four quilts, and mounted pictures with Bible verses, which have all been sent to our missionaries on the foreign and home fields;

and how we enjoy getting the letters back."

Another says: "We met yesterday, for the first time and elected officers. Our secretary told his father when he reached home that he would probably have to have a typewriter, as he should have all the writing to do for the company."

FROM STATE SECRETARY-DIRECTORS

Interesting as are the letters from the local leaders, I think the state leaders are equally spicy in their letters.

"Last Wednesday afternoon I called a conference of the local leaders in the city and suburbs. Twenty came and we had a really wonderful conference. I had them bring their posters and asked different ones to present different phases of the work. I was delightfully surprised at the enthusiasm and really fine things they are doing; and how well the new people took hold. They asked all sorts of questions after I had presented the work very concisely with the blackboard." A month later this same efficient secretary-director writes: "I have had another conference with program. We had twenty-two ladies and an almost entirely different group from the other. It is an admirable plan. I have presented the work at all the association meetings and the State Convention, and had three conferences. I feel most encouraged. I have invited all the C. W. C. leaders for afternoon tea at my home during the holidays."

Another writes: "One of my secretary-directors helped me plan the program for the State Convention. We had a child dressed as 'Mook,' one of the boys in a Boy Scout uniform representing 'Called to the Colors,' and a baby in a basket for the Jewel Band. Our posters were displayed in a conspicuous place during the sessions. I told the women about the work at one meeting. At another I spoke to the pastors."

Another writes: "Our state aims to have at least two new Crusader Companies and Herald Bands in each association this year." That state met the five-year program goals in the number of C. W. C. organizations and the number of children enrolled last year, and bids fair to do even better this year.

Another says: "One hopeful sign is the increasing interest in the C. W. C. literature. Many more are asking for it, and I know if I can get it into their hands something will be done. One woman said, 'This is just what I have long been looking for.'"

Mary L. North

200 Bryant Street, Buffalo, N. Y.

A Chat with Our Readers About the New Relations and Locations of MISSIONS

IN order that all our friends should know what the present situation is in regard to MISSIONS, we shall state the matter as frankly as possible. Ten years ago, beginning with January, 1910, the first issue of MISSIONS appeared, as the joint magazine of the missionary societies. For a decade the relation has continued with general acceptance and favor. Starting with a combined subscription list of about twenty-five thousand, the list has grown until at present it totals just about sixty-five thousand, more than three times as large as any periodical of the Societies, when each had its own. The saving was many thousands of dollars also, annually. That the cause of missions at large has gained greatly by the combination will not be questioned. MISSIONS has made its distinctive place in the life of the denomination, and also in the esteem of other denominations.

When the General Board of Promotion was organized by the Northern Baptist Convention, the Societies felt that they should offer to make over the publication of MISSIONS to the new Board, if it so desired. The offer was accepted in the spirit in which it was made, and the publication of MISSIONS, with its financial responsibility, passed into the hands of the Administrative Committee of the Board of Promotion. A new Publication Committee was appointed, consisting of Dr. Charles L. White, Mrs. Helen Barrett Montgomery, Mrs. Katherine S. Westfall, William B. Lippard, Dr. E. T. Tomlinson, Dr. Gilbert N. Brink, Rev. Wm. A. Hill, and Doctor Aitchison and the Editor *ex officio*. This committee represents the Administrative Committee. The Publication Society made a proposition to print the magazine at cost, and this offer was accepted. It was also decided that the editorial office should be in New York, in connection with the offices of the General Board of Promotion. The business will be looked after in Philadelphia, and all communications relating to subscriptions, advertising, and other business should be sent to MISSIONS, 1701 Chestnut Street, Philadelphia; while all communications, manuscripts, etc., intended for the editor, should be addressed to H. B. Grose, D. D., 200 Fifth Avenue, New York City. With this January issue the printing begins in Philadelphia. There is no change whatever in editorial control, under the direction of the Publication Committee. This control directs the policy and determines the contents of the magazine as heretofore.

The change to a larger form is the result of a number of reasons, among them the economic. It is cheaper to

present the same amount of matter in the new form. Many prefer the larger size, but personal preferences have not had the deciding voice. It seemed to the committee on the whole that it was wise to make the change. It is possible to present illustrations on a more impressive scale, and we hope to prove that MISSIONS will not be less but even more attractive than in the past. That it shall be better, as well as bigger, will be the constant endeavor.

The question of price has been long and carefully considered by the Publication Committee. Some have thought that the subscription price should be increased in fair proportion to the cost of production; but the general opinion was that every effort should be made to continue at a low rate, since a large proportion of the subscribers also have to struggle with the high cost of living, and we do not wish to lose any of the family group. It is only just that our subscribers should know that the cost of publishing MISSIONS has much more than doubled in the past four years. Since it was always published at a deficit, for the reason that only a popular price would secure the large circulation desired and needed, it can be seen what this advance would mean. If any readers have wondered why the paper at times was not better, or why the appearance and illustrations fell below normal, the editor only wishes they could know the struggle to get any paper at all at times, the perpetual difficulties with labor in all departments, the interminable delays, and the general disarrangement of business by the war. Nor have the difficulties ceased with the armistice. The price of paper is higher than ever, and it is next to impossible to get it, or to make contracts with time clauses that can be counted on, for there transportation enters into the account. A short coal supply too, means a short paper supply, as it takes a ton of coal to produce a ton of paper. We are not saying this to make excuses for possible future delays, merely to suggest that charity is a rare Christian virtue and as beautiful as rare.

After which diversion, we return to the question of subscription price. It was determined by the committee at Chicago that the single subscription price should be advanced to one dollar, but that the club price should remain at fifty cents, and that a club-rate should be made with the new denominational paper, which would tend to place both MISSIONS and the coming paper in every Baptist home. Such an arrangement will be most agreeable to MISSIONS, for a distinctive missionary magazine as a monthly visitor, and a really broad and

great religious paper every week, would keep the Christian home abreast with the best in the world's thought and life. Each complements the other, and both are essential to a rounded information. We earnestly hope that just as soon as the definite announcements are made and the date is fixed for the first issue of *The Baptist*, our splendid corps of club managers—over six thousand of them, just think of that!—will turn themselves into a joint agency to put the paper alongside of MISSIONS in not only the homes where MISSIONS is now welcomed, but in fifty thousand new homes. We ought not to stop short of the hundred thousand mark this year, and now is the time to do it.

Understand clearly, then, that there is no advance in the club price of MISSIONS, and that you can go on and increase the clubs *ad libitum infinitum*, as the old jibe says. The single subscription price of the new paper is fixed at \$2.50; that of MISSIONS is \$1. By clubbing both, a large saving can be made. Read the offer on the last cover page of this issue. This is a remarkable offer, in the present conditions. It is made because it is now recognized as absolutely essential to the success of our great program as a denomination that we shall reach a multitude of our people with the information that is the basis of intelligent giving as well as of personal interest in the cause of world evangelization.

The suggestion is an excellent one, that no better thing could be done for denominational progress than for our churches to put MISSIONS and the new paper into every family in the church and add the cost to the regular church budget. The churches that have tried this method have found it most profitable. While we are doing so many new things, why not this? To be able to reach our entire constituency thus directly and immediately would solve all our problems. It will not come in a day, but stranger things have happened; and it is well to plant the idea seed and let it develop.

By the way, before long we are going to give you an intimate view of the making of MISSIONS, from the receiving of the "copy" up to the issue from the bindery and the mailing department, with illustrations of each step in the process. Tell your friends about us, and get them to subscribe. Send us the name of a neighbor, and we will send a sample copy.

**Remember the new Address:
Business, 1701 Chestnut Street,
Philadelphia; Editor, 200 Fifth
Avenue, New York.**

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

OUR "NEW LEAF" FOR 1920

I AM told that ministers quite generally are devoting themselves to bonfire building in recent days—not because the truths in their old sermons were archaic, but because changed conditions call for a restatement of those truths in terms of after-the-war problems. Does that shock you, Madam Conventionality? Christ, himself, if mingling in the flesh with the men of the great steel or coal strikes would be the last person in America to cling to the figures and phraseology of A. D. 30 when addressing needy, turbulent souls of A. D. 1919-1920, though *our failure to apply the principles he enunciated and the ideals he incarnated is the cause of the terrible social conditions in which we find ourselves.*

Where shall women's missionary organizations fall in line in The New World Movement? In the van, many of them, where their efficiency entitles them to be. But some, alas, seem bound to keep company with that feminine Buttress of Orthodoxy who took Doctor Grenfell to task for translating "the Lamb of God" as "the Baby Seal of God" (in addressing Greenlanders who never had seen the picture of a lamb or even worn a tuft of its fleece), and who sternly insisted on setting up a *stuffed lamb* to get a point of contact for her literalism! Let us shake off the spiritual and mental laziness which underlies our hackneyed presentation of truth and apply ourselves to the missionary task with that determination which will enable any average woman to think out methods of efficiency adapted to the world's changed conditions. This attitude of mind and standard of service constitute the chief "method" for which the *Open Forum* pleads, at the threshold of the new year. Our space limitations forbid its translation into more than a very few practical plans; but let us all adopt two cardinal foci about which our propaganda should gather: (1) Americanization, the Big Home Job through which we hope to make friends and patriots out of neighbors who dwell among us, alien in thought and ideals, and alas! often in language; and (2) visualization of the needs of the Brotherhood of the Wide Dispersion, so that our hearts and hands will go out to India, China, Japan, Africa as they did to Belgium and France in the hour of their tribulation. Let us all look forward to this.

SOME STRONG PUBLICATIONS

"How to Use the Survey." A series of programs and suggestions for the use of boys, girls, men, women, study classes, etc., in familiarizing themselves with that greatest volume of missionary information ever prepared by Northern Baptists. (Free.)

"The Striking of America's Hour." A thrilling pageant giving the finest blending of patriotism and Christian Americanization plans the *Forum* editor has ever seen. Every church in the land should give it at least once. (Price, 10 cents.)

"Money, the Acid Test." A sterling book by David McConaughy, giving a series of studies in stewardship under the headings, Stewardship, Acquiring, Spending, Saving, Giving, Proportioning, Accounting," and Influencing Others. Readily falls into a series of topics for one missionary program. (Laymen's Missionary Movement, 1 Madison Avenue, New York City.)

"Women of Achievement." (Price, 40 cents.)

"A Ministry of Interpretation." (Price, 10 cents.)

"Teach English, a Handbook for Volunteer Workers." (Price, 15 cents.)

"Christian Americanization, a Task for the Churches." (Price, 40 cents.)

"A Crusade of Compassion." (Price, 40 cents.)

"Teaching English to Adult Foreigners." (Price, 10 cents.)

"Neighboring New Americans." (New book by Mary Clark Barnes, to be ready this month.)

INDUCEMENTS TO MISSIONARY READING

We heard of a missionary circle of shut-ins of whom Number One paid forty cents for a book and read it in a week; Number Two refunded thirty cents to Number One, read, and passed on the volume; Number Three refunded Number Two twenty cents, and so on until Number Four completed the book, when the group managed to get together for an afternoon's discussion and review. The plan fixes no limit to the price of the book or the number of progressive readers.

The Missionary Review of the World gives another plan as follows: Appoint six leaders, each of whom chooses four women promising to do two things. (1) They buy one book apiece and read

all four books, two weeks being allowed for each reading. (2) They exchange their books for four others, from a similar circle, each reader inscribing her name in a volume when completed. At the end of the process the books are returned to their original purchasers, enriched with the eight autographs. Is not this a valuable suggestion for women in our reading contests?

The Extension Department of our two national woman's societies was organized not long since for the purpose of reaching "all women so situated that regular attendance at church missionary meetings is impossible, and also churches where there are no organized missionary societies," the aim being to secure an extension of missionary living, praying, and giving. Enrolment cards, quarterly packets of inspirational literature, coin envelopes, an extension visitor—this is the delightful combination. Write to the Organizational or Extension Secretary of either of our woman's societies for directions and materials and *begin this month.*

METHOD BRIEFS FROM HERE AND THERE

1. To quicken interest by getting as many people as possible on the program: Use the timid or less gifted folk for simple characterizations, such as costuming to represent natives and missionaries; personifications (for which someone else does the talking), as, "Miss Missionary Budget," "Mrs. Golden Jubilee," "Madam Hundred-Million-Dollar-Fund," etc.; Contrast Pictures for an imitation stereopticon lecture, the speaker describing while the actors represent "Healing in China and in Our Own Land," "Widowhood in India and in America," "Woman the African Beast of Burden and the American Home Queen," etc. See programs on "Christian Education," "The Red Cross and Christ's Cross," and "Missions' Progress" in "How to Use the Survey for Women."

2. Missionary socials, as an occasional function, especially for the younger members who crave entertainment: (1) Acting out missionary incidents or customs among the peoples studied about, having the company guess what is represented. (2) "Who Am I?"—pinning slips containing names and leading biographical facts of missionary characters on the backs of various individuals who must circulate among the company and ask questions about themselves until they discover their identity. (3) "A Puzzling Journey Through African Mission Fields" (field may be Latin America, Redman's Land, or any other). Manifold a simple outline of a trip from any American starting-point through the given field, leaving numbered blank spaces for as many geographical features as can be represented by objects correspondingly numbered and placed about the room, each traveler exploring with

* Best books for teaching English, and for Americanization work.

pencil and story and helping himself to refreshments suitable to the country, on little tables here and there, until the details are filled in.

HOW THEY DO THINGS IN ONE LIVE CHURCH

"Oh, yes," said Mrs. M—, of the Baptist church of the Redeemer, in Yonkers, N. Y., in answer to my queries, "we do have special evening missionary meetings, from time to time, to include the men, the function being a simple dinner served at actual cost (never over fifty cents), and followed by a virile program including the very best talent we can secure. One of the best series we had was a set of four meetings on 'International Friendship,' the themes being so handled as to enlist the interest of business men. No, indeed, the women don't complain about preparing the simple dinners, in view of the splendid results. It was a group of those very women who insisted the other day that we must resume the functions this fall."

"How do we get women to the afternoon program meetings? By *hard work and eternal vigilance*. We send out unique invitations for some meetings. We send regular invitations accompanied by our personal (calling) cards, to give the individual pull, to others—and it works! We try to have attractive calendar announcements for all, such as these (running through her file of calendars): 'Wanted; one hundred women to attend the meeting of the woman's missionary society,' etc. 'Women, what do you know about what is being done for lepers—the most unfortunate and forlorn people on earth?' etc. Then we try to have the program measure up to its advertisement. Here are a few of our topics: 'Live Missionary Literature'—a Demonstration; 'Triologue'—a Tale of Three Boxes (mite-box, candy-box, and flower-box); 'Missionary Heroine Day'; 'Monologue by Sallie Jones'—a way-back mountaineer of Hindman, Ky. We had a painted canvas representation of the front of a log cabin, with window and door cut out, and a canvas roof, stretched between two pillars in the vestry-room. Sallie, sunbonnet-clad and slip-shod in attire, walked out through the door, seated herself on a bench, and indulged in her monologue, which incorporated the main features of life among the shut-in women classed as 'Mountain Whites.' This very effective method can be used with 'Mandy Lou's' leaflets concerning Spelman Seminary, or in a variety of other ways. The touch of realism is amply worth the trouble."

Send suggestions and methods that you find workable to Mrs. J. Y. Aitchison, Yonkers, N. Y.

Report of Special Committee on the New Denominational Paper

THE first part of the report on the denominational paper, submitted by Doctor Padelford, the chairman of the Committee of Nine, deals with the steps that led up to the appointment of the committee—the action at Denver directing the Executive Committee to establish the paper, and the subsequent actions under that mandate. It then considers the objections raised, answers them, and points out what the paper should be. It is important that this should be understood, and we therefore give this part of the report, as follows:

It is not unknown to many that a determined effort has been made in certain circles to discredit the proposed publication in advance. The attacks which have been made have naturally raised fears in the minds of many who have not understood our purposes. The committee has therefore been compelled at the outset to face the objections which have been presented, and it is well that we should weigh the force of the objections that have been made.

It has been urged that there are such theological differences between Baptists that it is impossible to conduct such a journal so as not to ally it with one party or the other, with the inevitable result of widening denominational divisions. We recognize the difficulty, but it is not insuperable. We are not proposing to publish a journal of theology, but a paper that shall promote the interests of our denomination as a whole. Beyond question the vast majority of the denomination shares a common religious belief that may be broadly characterized as "Evangelical," interpreting that word in the historic sense, as opposed to "sacramentarianism" on the one hand or "rationalism" on the other. The future of the denomination lies in the development and strengthening of the evangelical consciousness. There are, of course, conservative extremists and progressive extremists, but neither of these factions represents our people as a whole. If the proposed journal is edited with conspicuous fairness and good temper, the objection is not serious. Indeed, there is reason to believe that a journal conducted in the spirit we have suggested would prove a unifying, rather than a disintegrating force. And there are indications that without it denominational divisions will broaden and deepen and the conservatives and progressives develop an irreconcilable antagonism.

The committee is unanimous in its judgment that the editors should be men who are acceptable to all parties except the extremists, and such men it is by no means impossible to find. The committee resents the insistent suggestion that the paper is to be an organ of a party. As such it would not survive a single issue.

The political partisanship into which the country is drifting presents a difficulty quite as serious as the alleged theological division. The debate as to the ratification of the Treaty of Paris is a case in point. The journal would probably be compelled to take a definite position on that matter. This is only one of several important issues. Unless all signs fail economic and industrial questions are to be discussed during the next five years with a vigor and thoroughness to which there is no parallel in history. There is a gulf of centuries between 1914 and 1919. We are today far nearer the fifth century than to the nineteenth. The Christian church is seeking to discover the Christian social order. But in all these matters, as in theological discussions, fair-mindedness, thorough information and signal ability in the

editorial page would make its utterances respected by both sides. Mr. Bryce, in his famous study of American institutions, went out of his way to comment on the service rendered by the religious press of the United States in supporting just national policies. Since Mr. Bryce wrote, the religious press, for various reasons, has lost much of the prestige it enjoyed twenty years ago, but it is recoverable, and the recovery of it would be an enormous service to the cause of patriotism and religion. We believe it would be wise to give considerable space to the courteous expression of divergent views, so that no section or party might feel that it was denied a fair representation. Such correspondence is of very great interest and value, if written with good-will.

The objection that the country is too vast to be served by one paper is strongly urged. The force of this objection depends almost wholly upon what kind of a paper is contemplated. A simple newspaper is impossible, but it is not impossible to record all important denominational news, to tabulate resignations, calls, baptisms and ordinations in a limited space, eliminating the turgid and flattering notices of men and churches that have done much to bring denominational journalism into disrepute. Well written news letters from the different sections touching on really important events would go a long way to meet the need. Supplements for different sections of the country must be issued frequently. By this means we can reach all parts of the country more effectively than is done now.

It should be a journal of comment and interpretation, rather than of news. One of the most marked changes that is taking place in American journalism is the new dignity, power and interest of the editorial page. Journalists used to say give people the facts and they can draw their own conclusions, make their own editorials. That is precisely what they cannot do. The American public everywhere is hungry for guidance into the meaning of events. Our people want to know the significance of events from the Christian point of view. We are not giving it to them now. The expansion of the editorial page is one of the most significant features of American life, but the editorials in many of our papers are far from expressing the Christian spirit.

Much space should be given to able correspondence, touching the religious life of the world. The condition of the Protestant churches of Europe should be closely followed, and the situation and problems of our Asiatic missions should be impartially presented—not generally by missionaries, whose word always comes back to them—but by trained correspondents thoroughly familiar with the conditions and sympathetic with Christian work. We must have a group of able correspondents in all parts of the world. This feature alone would make the paper a success.

So much for the common objections as to the practicability of carrying out the mandate of the Convention. There are real difficulties, but they are not insuperable.

The aim of the proposed journal must be steadily kept in mind. It is to strengthen the common denominational consciousness and to promote the denominational policies. The chief editor should be *ex officio* a member of the Board of Promotion. He should be in closest possible confidential relation to all its discussions and policies, but he should have a free hand as long as he is editor, and when he forfeits the confidence of the Board of Promotion his resignation should be requested. The final decision as to the innumerable questions that arise in the publication of every issue must rest somewhere. No man competent to edit such a paper would accept the post on any other terms. A paper is like a ship. It must have a captain who is not responsible to the crew, but to the company's board of directors.

A grave peril that will beset any editor is that of making a paper that is not sufficiently popular to command general interest. It must be bright, but never smart, and always seeking to touch the human religious note. Probably each issue should have an illustrated article so well written that it makes a universal appeal. The unexplored field for such articles in religious biography is enormous. The inspiring story of our denomination as involved in the personality and work of our religious leaders in the past and present would do much to reinvigorate our denominational consciousness and be of great educational value.

A marked feature of the paper should be an excellent "Home Department," with a good short story and articles of helpful suggestions as to home interest. The paper as a whole should be a family religious journal.

The paper must be a promotional organ, but not primarily so. It must keep our great program before the denomination. The people must have before them continually the important facts of kingdom interest. Our denominational lethargy, if such there be, is due almost entirely to the fact that our people do not know. Give them the facts and they will rise to the challenge.

The report then takes up the place of publication, giving the reasons in favor of New York, Philadelphia, and Chicago, and concluding with recommendation that Chicago be fixed upon, as nearer the center of the country, though not of the Baptist population, which is between Buffalo and Pittsburgh.

As to the present papers, the report says:

The committee addressed a communication some weeks ago to the editors of all the present papers in which we sought to assure them that we had only the most cordial feeling toward them; that we had no intention to attempt to drive them from the field; that the attitude of the new paper would be friendly. We told them, however, that we were conscious that if this project succeeded it might tend to injure them. We asked them, therefore, whether in view of that possibility they would prefer to transfer their interests to the new paper. All the papers but two have indicated their preference to go on for the present. *The Standard* and *Pacific Baptist* are at our disposal if we wish them.

Owing to his illness the editor of the *Pacific Baptist* was negotiating for the sale of his interests when the Board of Promotion authorized the Administrative Committee to take over the subscription list. Too much can not be said in commendation of the editor of *The Standard* in consenting to sell his interest to us in order to enable us to have a real foundation for the new paper. Without this *bona fide* subscription list with which to start, our task would be infinitely harder. With *The Standard* in our possession we have a splendid foundation upon which to build. It is perhaps altogether fortunate that some of the other papers remain. It will dispel the fears of those who are afraid that we shall have no opportunity for the expression of our varied opinions.

As to circulation it is difficult to make forecasts. We shall start with a *bona fide* circulation of about 15,000. It ought to be possible to run this up rapidly. Our situation will be entirely different from that of the present papers. Since these are private properties there is no special inducement for the people to secure subscribers. But with a paper owned by the denomination the case should be entirely different. We shall have a national interest in that. Then we shall have in each State a promotional agent, a part of whose natural business will be to secure increased

circulation of this promotional organ. Further, our own churches are to be organized in groups of ten, and we shall have the assistance of hundreds of these leaders of groups. It ought to be possible to secure a circulation of one hundred thousand. The possibilities in this direction are indicated by our experience with *MISSIONS*. This now has a circulation of 67,000, about thirty per cent larger than our entire newspaper circulation. This is due primarily to its large corps of helpers in hundreds of churches. We shall have the same group behind the new paper. We suggest that the subscription price be \$2.50, but that in clubs of ten it be \$2. This is lower than any first-class paper of similar nature now in the field. It will hardly be possible to publish at a lower rate.

For the first few months we must send the paper *gratis* to a large number of people, perhaps as many as 50,000. Nothing but a large plan and a generous policy can possibly bring success. We must spend money if we expect to succeed.

The report takes up the matters of advertising and cost, which are problematical, as all estimates of a subscription list must be. The committee says:

The item of cost should not be allowed to prevent us from establishing this most important instrument in the accomplishment of our purpose. The committee, therefore, believing most strongly in the importance of this venture, submits the following recommendations:

1. That we establish the proposed denominational weekly journal at the earliest possible date, January 1 if practicable, in accordance with the vote of the Convention and the Board of Promotion.
2. That the paper be under the direction of an editor-in-chief, to be chosen by the Administrative Committee, an associate editor and a managing editor, together with a traveling editor and a staff of eight advisory contributing editors representing all sections of the country, to be chosen by the Administrative Committee on nomination by the editor-in-chief.
3. That the weekly issue be thirty-two pages with a four-page colored cover and frequent sectional supplements.
4. That the office of publication be established in Chicago.
5. That *The Standard* and *Pacific Baptist* be purchased on terms to be arranged with the proprietors.

If the Administrative Committee, the Board of Promotion and the Executive Committee take favorable action upon this report the committee will make nominations for the editorial staff.

Submitted by the chairman.

The Administrative Committee thereupon adopted the report unanimously, and the General Board of Promotion unanimously endorsed the action, as did the Executive Committee of the Convention, which had requested the Board of Promotion to act for it. The Administrative Committee elected Dr. Lathan A. Crandall editor-in-chief, and requested him to nominate his associates on the staff. Doctor Gray accepted appointment as managing editor for a limited period. The first issue of the paper is expected to appear by the first of February, January being manifestly too early to attempt to set up an establishment of this magnitude. The name decided upon is *The Baptist*.

A Far Call from Burma

(Extract of a letter from a Committee of Seven Women Missionaries recently received by the Foreign Secretary of the Woman's American Baptist Foreign Mission Society, 702 Ford Building, Boston, Mass.)

ALTHOUGH you are constantly receiving information on this subject through the minutes of the Reference Committee and from individual letters, we feel we must again, as a Conference, call attention to the great depletion of workers under the Woman's Board now on the field. We rejoice that Miss Ina B. Fry and Miss Marion A. Beebe will soon be here and that Miss Ida Davis will follow later. We sympathize with the Board in their earnest endeavor to fill vacancies, and know that you too are grieved that so many of our women are bearing double burdens, but we wish to call your attention to a most serious situation which faces us at the present time. Miss Thora Thompson, of Tavoy, feels that she must give up her work immediately. Recent developments seem to indicate that it will be impossible for Miss V. R. Peterson, of Tharrawaddy, to carry on another year. There is no one provided for Sagaing, and Miss Mary Ranney has left on her furlough. Miss Mary Parish has had to leave and there is no one who can even act as temporary substitute until she returns in April. Miss Stella Ragon, of Bhamo, is leaving soon; and Miss Louise E. Tschirch, of Rangoon, in a few months. These are all *immediate* needs with only Miss Ida Davis to fill them. Yet it seems cruel and unjust to leave Miss Lilly Ryden longer alone in Nyaungleben where she has been entirely without any missionary companionship for two and a half years. In the future, under the leadership of a Woman's Committee, we trust that such a condition will never again arise, but for the present it is impossible for the Board to realize how serious the situation is. Next year there are six more of the women workers of the Woman's Board to take furlough; and even with every provision made for the vacancies occurring both this year and next, the declared policy of the Woman's Board (namely, that there shall not be one woman to live alone in any place) will hardly have had a beginning in its application, for even though eleven women were sent to fill these gaps, there would still be only a few places where there would be two women together.

We also wish to call your attention to the fact that you have in Burma at the present time only one woman set apart entirely for evangelistic effort, Miss Julia E. Parrott, Mandalay, and a second woman in training, Miss Mary E. Phillips, Rangoon, who has not yet been able

to do any work because of illness; and, in fact, it seems a bit doubtful whether she will be able to remain. Considering the multitude of women untouched by our gospel, or even by our mission schools, we feel justified in making this strong plea to the Board that more women be sent out who can give their whole time to evangelistic work. We rejoice for the evangelistic work that is being done—in our schools, in the towns and villages, and in the jungle. Some of our single women are adding these outside efforts to their ordinary duties, as Miss Augusta Peck, Thonze; some of our married women are giving much time to this in addition to the duties of their homes, as Mrs. F. Tribollet, Mandalay, and Mrs. H. H. Tilbe, Rangoon; but we urge the necessity of having many single women for Burma who will be free to make aggressive, continuous evangelistic effort for the women and children of Burma in a way that those who have other burdens cannot do.

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At the meeting of the Board of Managers of the American Baptist Foreign Mission Society, held October 14, 1919, Herbert J. White, D. D., for many years a member of the board and since 1916 its chairman, found it necessary to present his resignation owing to the pressure of duties in connection with his pastorate at the First Baptist Church of Hartford, Conn. This resignation was accepted by the board with great reluctance and deep regret. A special committee was appointed to prepare resolutions, and at the meeting of the board on November 18 this committee presented the following report, which was adopted unanimously:

In accepting the resignation of Dr. Herbert J. White, both from the chairmanship and as a member of the Board of Managers of the American Baptist Foreign Mission Society, the board desires to express its deep appreciation of the service which he has rendered.

In point of service he is the oldest member of this board, becoming associated with it October 7, 1901, as a member of the Executive Committee of the American Baptist Missionary Union. Resigning November 13, 1905, because of his removal to Tacoma, Wash., he was reelected in May, 1910, and has served continuously since that time. In 1909 he was invited to go on the Sudan Commission, but had to decline. The record of his service on other commissions and important committees would be quite a complete history of the board during these years.

He brought to this work a great consecration to the missionary cause, with a fervent zeal and love for Christ and the kingdom like that of the missionaries themselves. No member has been more faithful, and no one, even among those living near-by, has been more unremitting in his attendance at the meetings of the board.

He was made chairman of the board June 21, 1916. He brought to that important office a wide knowledge of missionary problems. He knew the missionaries themselves, their personalities and records, and often by this knowledge alone was able to make the way smoother, both for them and for the board. His chairmanship has also been marked by the most cordial fraternal relations with the members of the board themselves. He has been a brother beloved, with whom it was a joy to labor, and who, by reason of his years of experience, could wisely lead the board.

A man of love and prayer, with wide sympathy and large wisdom, the board of managers accepts his resignation with the greatest reluctance and pro-

found regret. Only the imperative demands of a great and growing pastorate could justify it. But these conditions being present, the board can only acquiesce and wish him godspeed.

ARTHUR C. BALDWIN, *Chairman.*

THOMAS H. STACY,

JAMES H. FRANKLIN.

November 18, 1919.

Northern Baptist Convention

The Executive Committee of the Northern Baptist Convention met in Chicago, Ill., Nov. 13, 1919. There was a full attendance.

In view of the certain change of the fiscal year by the General Board of Promotion, to close April 30, and of the corresponding change in the fiscal year of many state conventions; because it will be impossible for some of the cooperating organizations to have their reports in shape for presentation to the Convention before June 1; and for other reasons that seemed cogent, the Executive Committee decided to change the date of the Northern Baptist Convention from the third Wednesday in May to June 23-29 inclusive. The Local Committee of Arrangements in Buffalo has secured accommodations for the Convention meetings for those dates.

It is also probable that the railroads will grant reduced rates to the Convention meeting.

E. A. Hanley, D. D., pastor of the First Baptist Church in Rochester, New York, was selected as the preacher of the Convention sermon.

The Executive Committee voted to constitute the General Board of Promotion its agent in establishing the new Baptist newspaper until this responsibility could be transferred to that Board by the action of the Convention itself.

Mr. James C. Colgate, with the authorization of the Committee, was appointed by Mr. Frank L. Miner, Treasurer of the Convention, to be Assistant Treasurer of the Northern Baptist Convention, to have custody of all funds payable to the General Board of Promotion.

W. C. BITTING,
Corresponding Secretary.

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